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WOMAN'S WORK

Vol. XX. MARCH, 1905. No. 3.

How is this for a programme in the tropics? Secretary A. W. Halsey's first plunge in the Africa mission:

Dec. 5, 10:15 A. M., Reached Baraka; 10:45—6 P. M., station meeting; 6:45, tramping in the rain to prayer-meeting.
" 6–10, Touring Fang towns aboard the *Dorothy;* 10th, P. M., call on French governor, visit to native towns.
" 11, Sunday—Public speaking three times.
" 12, 13, Station meeting all day; 13, evening, stereopticon lecture.
" 14, A. M., Visits from native brethren with their grievances; P. M., three meetings, speaking at all; ditto at evening service.
" 15, By the *Lafayette* to Corisco.
" 16, A. M., Service in Corisco church—"a gem."
" 17, 1 A. M., Benito; 9, station meeting, all day session.
" 18, Sunday, three services; church "a charming building."
" 19, Walked to Hanje, fine service; returned, by boat, 11 P. M.
" 20, Did Benito, interviewed natives.
" 21, By the *Lafayette* to Bata; evening, spoke in church.
" 22, A. M., Saw Spanish governor; evening, spoke at Evumi.
" 23, At noon, reached Batanga.

It becomes probable, as we go to press, that Rev. Melvin Fraser will not be able to get off for Africa on the date set.

A fitting appreciation of Mrs. Abbie M. Stebbins, by one of her associates, will be found in the "Letters." During her last illness she was faithfully attended by the good civil surgeon of Saharanpur and by nurses, and her dearest friends were at her side. Who will take up her mantle in India?

Last mail from South China reports Dr. Eleanor Chesnut of Lienchow very ill with malarial fever. Dr. Mary Niles had come down and, on Dec. 27, was starting back to Canton with the patient.

From last May till the end of the year, with brief intermissions, some member of Lienchow Station was seriously ill. Howard Machle, a bright boy almost nine years old, died of diphtheria acquired on the up-river boat. When his mother asked if he would be willing to go should the Lord call, he was at first shocked and tears came to his eyes, but bravely turning his head away until he could control his feelings, he answered: "Yes; if you will only sit where I can see your face, it is all right." Howard's twin sister is with the mourning parents in China, and a brother and sister are in Wooster, Ohio. How many nine-year-old boys in our Sunday-schools are also ready?

Under the pressure of heavy school cares at Ningpo, Miss Annie Morton came down with typhoid fever in December. Her physician has ordered her to Kobe, Japan, for a change, and she is accompanied by her sister.

None of us could forecast what a dark Christmas Day they would have at Ningpo Station: one member ill, others exhausted with grief and nursing, and, laid in a new grave, the beloved young Mrs. Harrison K. Wright and her baby boy. With no trained nurses at hand, our women rose to the emergency grandly. Mrs. Wright's family friends in Plainfield, N. J., and her afflicted husband, as well as her missionary associates may be assured of the prayers of the Church.

The health of certain furloughed missionaries stands much in need of repairs. Dr. C. B. Newton of India is one of these, while Mrs. Newton has lain helpless for nearly three months, at her old home in Chattanooga, Tenn.

The Southern Presbyterian Mission in Mexico has lost an honored missionary of thirty-one years' standing, by the sudden death of Rev. A. T. Graybill at Linares, Jan. 21. He had just conducted family prayers as usual, and his last utterance was prayer. Mrs. Graybill will be affectionately remembered as Miss Ottaway of our Guatemala Mission in the '80's.

WE have the very good news that Miss Grace Wilder and her mother are expecting to sail from England for India, in late February.

THREE families moved down to the new station, Shuntefu, southwest of Peking, in November. Rev. and Mrs. J. L. Whiting went for a year; Dr. and Mrs. Hamilton went to launch the medical department; and Rev. and Mrs. Edwin Hawley, rather than be left behind in the opening of their station, preferred to put up with a mud-walled Chinese house for awhile. Dr. Louise Keator spends the winter studying at Paotingfu.

IT is about two months since Mrs. Pierson received a letter from the pastor in Asahigawa, Japan, saying that the bookmark money had come, and with it a preaching place was already bought at Bié, a tiny railway village, where he hopes to preach twice a month. He adds that the women of his church will gladly make any number of bookmarks if they can be converted into money for the wounded soldiers.

THE State Department having instructed Dr. Norton, American Consul at Harput, Turkey, to investigate alleged fresh massacres of Armenians, has made public portions of his report. Dr. Norton says that in the vilayets of Bitlis and Van, the Kurds with "savage cruelty" attacked the Christians, and he estimates that in Sassun district, 5,000 persons were massacred last summer, including 2,771 children. The immediate need is food for 10,000 survivors in Sassun.

AFTER the attack by Kurds upon Capt. Gough, British Consul at Urumia, Persia, the governor, with a show of doing some punishing, sent a posse of men into two *innocent* villages. The villagers were hung upside down from trees, their fingers were pierced by needles under the nails, they were beaten, robbed of money and household goods; as one group of men paid a few tomans to the officers, they would be released and another group arrested and put to similar torture. After horrors like these under the Mohammedan civilization of Turkey and Persia, Africa looks bright.

IBANJ, the northern station of the Southern Presbyterian Mission in the Congo, has been wrecked and the missionaries escaped with their lives only. This is understood to be the outcome of a struggle between the angered native population and oppressive government measures, and not an indication of unfriendliness to the mission.

THE grounds at Benito station are "as well kept as any country place in America,—a veritable garden of the Lord," Dr. Halsey says.

CURRENT EVENTS IN AFRICA.—At Johannesberg last July: first General Conference in South Africa, attended by 100 missionaries of 8 nationalities and 25 different organizations. Uppermost topic discussed was the *Ethiopian Movement*, which, with its motto "Africa for the Africans," has swept over the country south of the Zambesi, rending mission churches in twain, rousing racial antagonism, committing immoralities, and has even crossed the Zambesi to the Barotsi people, where its manifestation was open relapse into heathenism. Find a wise and temperate account of Ethiopianism in *Missionary Review of the World*, June, 1904.

M. COILLARD, "Apostle to the Barotsi," died last September in the mission which he founded twenty years ago, it being nearly fifty years since the Protestant Church of France sent this greatest of its missionaries to Africa. His fascinating letters were translated into English and published some years ago under the title, *On the Threshold of Central Africa.*

In the course of putting down the *Herero rebellion* in German Southwest Africa, by German troops, some Rhenish Mission stations were destroyed. In addition, an outbreak of the Namaqua, a half-caste tribe south of the Herero, caused great anxiety. This weak people appears destined to decay; 5,000 converts, however, are reported, and 26,000 Herero communicants (Lutheran).

At last the Church Missionary Society, England, has received permission to enter Khartoum, and the *Gordon Memorial Fund*, which has been waiting in hand many years, is now to be expended upon a school for girls.

Our Missionaries in Africa—AND POST OFFICE ADDRESSES.

Mrs. Jas. S. Cnnningham,	Libreville, Congo Français.	Mrs. Albert G. Adams,	Efulen, Kamerun.
Mrs. E. A. Ford,	" "	Mrs. Silas F. Johnson,	" "
Mrs. C. De lleer,	(Benito), Batanga, Kamerun.	Mrs. Wm. M. Dager,	Élat, "
Mrs. Reutlinger,	" " "	Mrs. Albert Lippert,	" "
Mrs. Adolph N. Krug,	" "	Mrs. Chas. W. McCleary,	" "
Mrs. Peter Menkel,	" "	Mrs. H. L. Weber,	" "
Miss Isabella A. Nassau,	" "	Mrs. Wilmer F. Lehman,	Lolodorf, "
Mrs. T. Spencer Ogden,	" "	Miss Jean K. Mackenzie,	" "

In this country:—Mrs. W. C. Gault, Wooster, Ohio; Mrs. W. C. Johnston, Washington, Pa. Dr. Robert M. Johnston and family, and Rev. Melvin Fraser *en route* to Africa.

SINGLE MEN'S CORPS IN THE AFRICA MISSION.

Joseph E. Blunden, M.D.,	Batanga.	Rev. Frank Hickman,	Benito.
Mr. Rndolph B. Hummel,	"	Mr. Francis B. Guthrie,	Élat.
Rev. R. H. Nassau, M.D.,	"	Rev. L. D. Heminger,	Lolodorf.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

A Day With the Fang.

By Rev. A. W. Halsey.

The sun had barely risen when we entered the town of Jamanen in the Fang country of the Gaboon, West Africa. As we climbed the steep bank leading to the town the quick ear of the missionary, like one of old on the mountain side, heard the sound of music and dancing. In a few moments we had passed through the small village with its ugly palaver house in the midst of the main street, and were at the open space at the extreme end of the town.

Here a strange sight met our eyes. Some thirty women arranged in the form of a double crescent were engaged in a native dance. In the center was one young woman, not out of her teens, whose meagre attire, graceful movements and wild song at once pointed her out as the leader. On her head, waving in the breeze, was a bunch of purple feathers; on either arm there stood out a whisk of dried palm or plantain fibre; her neck was adorned with three necklaces of varied colored beads so dear to the African woman's heart. Her single garment was a bit of blue cloth prettily draped about her body and reaching to the knees, while on either limb were three brass rings and one made of nuts, which latter clicked merrily as the dancer moved to and fro. Ornaments of the other women varied but were not so elaborate as hers.

A native drum three or four feet high, cut out of a tree trunk and hollowed, the lower end closed and the top covered with a tightly drawn skin, was thumped continuously by an elderly man who ever kept his eye on the dancing group beside him. The dancers sang a strange melody unlike anything I have heard either among colored people at the South or here in Africa. Their facial expressions as well as motions of the body suggested the lascivious nature of this hideous exhibition of raw heathenism.

One little lad—a member of our Fang school at Baraka—was the sole one to greet us in this town.

Womanhood is cheap here. A wife can be bought for fifty trade boxes, or thirty small pieces of cloth, or twenty heads of tobacco, or thirty iron pots, or four or five or six goats, according to the supposed charms of the individual.

In the cool of the afternoon we held a service at Sizakon on the Bokive. An eager group gathered about us. I counted over sixty-five at the meeting —most of them Christians. Not one of the women could read but all knew every verse of the half-dozen hymns we sang, and I never heard more hearty singing of the songs of Zion. It was wonderful how eagerly these simple-minded Christians listened to the gospel. I noticed a leper. His wrinkled face, sadly marked with the frightful disease, glowed with joy as we spoke of Him who bore the heavy burdens of suffering humanity.

The most interesting figure was the headman or chief of the town. He is blind. Several years ago he became a Christian and put away five of his six wives. Each day he teaches his people the words of the gospel. His prayer was simple and spiritual. His life evinces the sincerity of his profession.

At the close of the sermon the entire audience with bowed head and subdued voice repeated the Lord's Prayer.

The old chief, led by one of the Christians, accompanied us to the *Dorothy*. The Christian had under his arm a strange bundle. It was bound with leaves. He and the chief and the missionary had a short talk, and the two went back to their town and we went on our way. The bundle was a fetish—the last link with the old heathenism. It was the skull of the father of this Christian Fang. John Ross, in his *Missionary Methods in Manchuria*, tells us that he always dealt tenderly with Christians in regard to their ancestral tablets. I thought of this as we took this most precious relic from our Fang brother. Surely it is a wonderful gospel that can break the power of such a deep-rooted custom.

It was dark that night when we left the *Dorothy* and, in a small canoe, made our way up a small creek to another town. The service over, we came to the river side, followed by a group of Christian women. One stood on a rock holding in her hand a torch made from the white resin of the mahogany tree and bound with plantain leaves. As we pushed off from the beach and turned into the creek hers was the last figure we saw, while far away up the stream was the tiny light of the *Dorothy*.

The night was dark and the Fang woman, waving her little torch, seemed to me a picture of darkest Africa. Here and there a *Dorothy* bears a little light; here and there in these scattered towns, some brave man or faithful woman is holding the torch which lights the way for a few eager souls. I still see my Fang sister in the darkness of that African night with her lighted torch, standing ALONE on the rock.

How long must she stand ALONE?

First Impressions of Africa.

[Selections from family letters, kindly furnished by Rev. Robt. Mackenzie, D.D.]

On the Voyage Out.

There to the East, running out into the sea is Cape Verde waving a handkerchief—that is the lighthouse. This is our *first* sight of Africa. It is four o'clock of the afternoon, a glorious day, bright and yet soft, which seems to be characteristic of these Southern seas.

Monrovia, Liberia.

Yesterday we made our *first* stop, to take on Kroo boys to handle the cargo. How vivid and interesting a call at a coast port is. Monrovia is quite a town, even from the sea. When we came to anchor about two miles off shore there were quite fifty canoes about the ship, some filled with Kroo boys and some with sightseers, one big rowboat carrying a pompous black government official, and flying the lone star flag of Liberia. The native puts up a splendid scheme of colors—his nude body wet with the sea, or dressed in his trousers and smock—or with no more than a loin cloth about him; such beautiful effects of color in calicoes, originally brilliant and toned to harmony with the face of nature. Such chatterings as they climb over the side, half a dozen on one rope, legs in mid-air, and wind and water busy with their rags.

Old Calabar is a beautiful place, rising from the river on bluff-like hills. Mammoth trees father the little brown huts. Never in California were such glorious trees. The mission has been in existence sixty years. These missionaries go home every two years for eight months. They are very hearty, contented young Scotch people, and the mission has quite the air of a settlement. I attended service here, my *first* African service. There were boys big and little, some women and girls as well, rather grand people these last, for their pretty brown shoulders showed out of real Indian Madras handkerchiefs. I did not dare look about very much; but they sang tremendously solemn Scotch tunes, and said "Amen" like thunder, after all the prayers. Coming out afterwards, we were met by a sad little party, just in from one of the out-stations—they had brought one of the missionaries to the government hospital, ill with blackwater fever. The poor man's wife was young and very sweet.

On the following Sunday we went up the river to a mission station that would have broken your heart—well, no use talking about that. The wife of the doctor down with fever, the minister sitting by, looking at us out of deep, still eyes thinking some sad thoughts of his own. I was thinking too. It was as if I were walking a beam and had looked down long enough to be dizzy. In this country one must see Christ, or perish, and I mean to keep my face that way. It is not easy to tell how deep a sense of need stirred in me, nor how sure a hope of deliverance; I am all right if I do my part.

At Batanga.

Yesterday Mrs. Lehman and I walked to Bongahila—I think that's right—to where Miss Nassau and Mrs. Ogden live. Part of our way lay through the forest, part by the sea, and part in the native towns. These towns are formed of gray houses, made of bamboo, thatched, and with no windows, as you know. This interests me very much—that order prevails. The town is laid out in streets, no truck lies about. Around most of the houses is a banana or plantain orchard, with goats or sheep nibbling in the shade of the great green leaves, which are the color of a wave where it curves over, the inner side of a wave. I don't know why, but an orchard of this sort is unspeakably dreary, with the continual whisper of the wind in the leaves. This country is not like Hawaii which is gay, this is beautifully solemn. There are many gorgeous flowers and superb trees. There is a complete absence of fear in the entire community of everything but malaria. Yes, people are afraid of the sun; positively one does not dare go ten feet in the sun without a covering to the head.

Everywhere in the late afternoon the forest holds its breath. Africa is very strange, even when I think how beautiful I have misgivings; she has a secret, you would say. There is something appalling about the shadows among the trees, they are so dark and dead.

THE SAME FOREST PATH TO LOLODORF
which Miss Mackenzie took.
Mr. Salveter sits on the stump and the late Rev. David Devor stands on the left.

We went to Miss Nassau's cottage, and not finding her there went to the church. Here she was holding a little service with women of the Benga tribe. It was dark in the church, except where the open door let in the light of the late afternoon. When she asked me, I spoke through her to them—the *first* word of my mission.

From Batanga to Lolodorf. I would give a good deal for you to have a real idea of what bush travel is like. The forest between Lolodorf and Batanga is not level; much of the way the path lies among mountains. I have seen great forests before, but never such deeps as here. Once we had set out, we made steadily east, one after the other, up hills and down, over streams or through them, in rain or sun, and always in the most beautiful world I have ever seen. So palpably great was the forest that we seemed to be sunk in a deep well, with all its green waters above us. At noon of each day we stopped in a town by the road—this sounds civilized, but was not. There would be a few houses of a room each and we had our choice of these. Generally we chose the palaver house, which

is common property and has open sides. Here we ate our lunch, surrounded by all the people in the neighborhood. At one o'clock we were off again, and walked until four; though daily "drooping pleasure turned to grief" with the hour of three. The last four miles' march was performed by a miracle, or perhaps my ancestors walked in me; in any case it was hardly done. At four or half after, we would call a halt in a town, pitch our tents, eat our supper, and get to bed as soon as might be. I always supposed that I was

LOLODORF CARRIERS WITH LOADS OF BAMBOO LEAVES.
Photographed by Dr. Lehman.

getting to bed early—it was no more than eight o'clock. I would congratulate myself, "and now I shall have a long night's sleep." But if you please, I was no sooner in bed than they used to begin pulling at me to get out, claiming that it was half-past four and time to get up. We would begin breakfast by lantern light and dawn would come while we ate. By six o'clock we were on the road again, in all the glamour of morning in a forest. Through the dawn and the dew, in and out of the hammock, swaying along a level path or panting up an incline, in the forest or under the open sky, sunk in a valley with your road suspended behind you and before, or on some hilltop, with the mountains for your betters. In the four days I saw more beauty than in all my life before.

The forest is not lonely; there is a continual line of carriers coming from the east with ivory—big men from Yaunde or Bene, finer physically than any men I ever saw, and just as untutored as you can conceive. Poor nude creatures, wild and timid, but lithe, strong and smooth.

We made eighty-two miles in four days. Dr. Lehman rode a wheel when the path permitted, Mrs. Lehman had two hammock carriers and her donkey; Elizabeth, who is three years old, rode in a box hung on a pole, and looked, like a kitten, through the barred sides. Little Paul, eight months old, was carried in his cab, which was hung on a pole. As for me, I had four hammock carriers, in relays of two, and walked when I wished, or when there were hills, or when my carriers sighed deeply. I suppose I walked half the way. One morning I was walking alone in the forest, and who should pass but a monk and a nun—yes, just as mediæval as you please, and behind them a most pastoral attendant leading a kid. They had been walking from inland over a week. From the look of them, and indeed from the look of me, we might have been walking from the fourteenth century.

First Home in Africa.

Lolodorf is quite, I think, the most beautiful place I ever saw. Everywhere you look you see a detached hill that is a young mountain, and everywhere little mountains are dressed in tropical opulence. This is a German military post—the fortifications are on a high steep hill near by. The mission itself is on the land that rises from the river and is bounded by the river on the west and north. South of us runs the road. The station consists of two dwellings, a church in which school meets as well, and between six and eight work houses, tool houses and what not. It is the prettiest little settlement imaginable—the houses are all built bush-fashion.

On Sunday the church was crowded in the morning—between four and five hundred people, and in the afternoon women's meeting; ninety grown women and lots of children. I said a few words to them, Mrs. Lehman interpreting. The people here are largely Ngumba—there are also many Yaunde towns. The Yaunde are the carrier tribe—they and the Bene, two magnificent tribes without a missionary. Hundreds of carriers sleep here in the week; the mission has a palaver house for their benefit, and one of the most interesting

opportunities is offered by this transient audience—a people absolutely virgin as to civilization.

School.—I study Bulu and teach the primary class. I have over seventy scholars, some young ones and some grown men and women; poor, long-legged men sit patiently through the three hours' session, while I explain with the aid of a chart and a pointer the differences between e with an accent and without. It is my aim and my passion to keep the grown people up with the children. I couldn't tell whether this is the fruit of compassion, or of natural enmity between one generation and the next. There is a man called Zambe, and I mean that he shall read,* if it is to be done by sheer will. It is both interesting and distracting to teach seventy odd pupils huddled up in one corner of a church, whose language you do not speak, whose names repeat themselves interminably and won't stick in the memory, and who have no school conventions. We manage somehow, though I fancy our methods would break the spirit of a pedagogue—to say nothing of our appearance. Do you know, I rather imagine that in such a schoolroom as ours, where appliances are so poor, and the spirit is so eager, Learning presides in her most benign and compassionate mood.

School closed for a vacation to-day. I looked at the scholars from where I sat back of the speakers. Half of them had been beginners two months ago in the chart class: half of these had learned to read in the interval—well, you can fancy the sort of thing they read. But it is a promise. Believe me, there is a difference in their aspect—something more eager and alert, and at the same time more disciplined; none of that timidity and suspicion evinced at first. Above all, something more of joy. They made off in different directions to their little home villages, into which they will take a new and vital air. Indeed we may not guess what they will take. One little Bulu boy from the school at Elat used, during his vacation, to hold daily prayers in the palaver house of his town, reading from his primer those lessons which were adapted from the Bible. In my mind I see them in many little towns, sitting under the low eaves of their houses, reading from their primers, to the awe and admiration of their wistful elders.

Things that creep and crawl and fly into my room pester me. Last night there was a lizard with an evil eye. As a rule I like lizards, but this one made me creep. I gazed at him, which was the sign for him to go; but no, he looked me right in the eye—and that was an impertinence. Then I held the candle to his nose—he smelt of it and never winked. He went when he got ready and not before. He was poisonous and he knew it. I did not guess it of him or I should have killed him, though I am not keen on killing big things.

MACLEAN MEMORIAL CHURCH, LOLODORF.

There is a firefly living in the room with me, and when I am in bed at night I can see him up under the rooftree flying about with his lantern in the dark. *Sad, drudging women.*

A country and a circumstance are soon familiar, only people are perpetually mysterious. I thought this to-day, when I was plodding along in the mud—the hills about me blue with evening. We passed some carriers—Yaunde women, nude but for a leaf, and beautifully formed, as so many Yaunde women are. The carrying of loads does not encourage sightseeing and by the day's end the eyes of a carrier do not wander far from the path, so these women were passing me, heads down. But I spoke the word of greeting and they looked up. Ah, how far away the dim islands of their entity, and between

* He did. See WOMAN'S WORK, January, p. 8.

us, what expanse of "unplumbed, salt, estranging sea." Often in meeting such women I am conscious that a word has passed between us. But our intercourse is hardly what might be called genial, it is very oppressively sad—there never was one that smiled at me. And the younger the girl, the more morose her gaze. Perhaps the capacity for pain is the essential jewel of Yaunde youth.

The Spirit and the Word of God.

On a Sunday the audience numbers some four hundred, which is more than the church was built to hold. Daily, people come to confess their faith and to be received into the class for instruction. But the most moving of all signs comes from Lam, twenty-seven miles from here, Nshiko's town. Nshiko is a man nearly middle-aged; he, with several other men like himself well-to-do, was converted. They put away all their wives except the first (and wives mean property, they formed the bulk of these men's possessions), and entered school here. This was a year before the Lehmans left for their furlough. This last year has been spent in their own town, where they have told their people what they know. Now they come to us with a plea that some one be sent to preach to their townsfolk, sixty of whom believe. I wish you might have been with us the night this deputation waited on us, as we sat about the table. Three poor Africans, two of them naked to the waist, the other in a white shirt. This last was quite an old man—silent, and with a droop half patient and half sad, and with a sort of austere mysticism that quite awed me. I listened, though I could not follow the conversation; and I can tell you they meant business. We are short-handed here, but we have sent Ndenga to Lam, where he will start a school and preach. We are happy in the belief that the Spirit is in that place.

Preaching is in Bulu, as is all our intercourse with the people, this language being understood by almost every one, even those Ngumba who cannot speak it. The people sit reasonably still, their cramped legs sticking out into the aisles, where they have been so fortunate as to secure an end seat—otherwise aching, I am sure. They listen more or less attentively, the Christians with eagerness. It is beautiful to see how, without manipulation, the Bible addresses itself to their experience and their needs. They know all about paths—who better? and about sheep, about burdens. "Come unto me," says Jesus to the carriers, "all ye that labor and are heavy laden. My yoke is easy"—they know all about yokes.

Jean Kenyon Mackenzie.

Some Africa Mission Reports, for 1904.

LIBREVILLE: BARAKA STATION.—The dispensary is open every morning but there is no regular physician here.

Mpongwe church membership is 107; eight were received on confession of faith during the year, and catechumen class numbers 40, besides 24 Fang children who are separately taught. There are over 200 in Sunday-school.

The Fang.—An elder in the Mpongwe church, and the blind catechist, Robert, have labored among the Fang villages. The support of one worker is given by the Woman's Missionary Society. A Christian Fang brought to the mission house one day the evidence of the renunciation of heathenism by three Fang men. It was three boxes, each containing the skulls of ancestors, the most sacred of all fetishes. Another Fang from the Rembwé River, passing the house of a Christian Mpongwe woman, heard her reading the Bible aloud, and stopped to listen. He recalled that, when he was a boy, he heard the Mpongwe preacher (blind Ntoko) teaching the same words. He went home and told his people what he had heard and they commissioned him to go to Baraka and ask for a missionary to enlighten their darkness. The assurance given him that "some one would visit his town as soon as possible" did not satisfy the messenger. "I will wait," he said, "until you go. If I go alone, my people will say I am lying and have not been here at all." So, picture cards were given him as vouchers, he was taught the lessons on the cards and sent off. But a month or two later, back he was again, and four others with him, repeating their request. This time

Mr. Salveter responded. A church building was completed and dedicated by people of Ndombo, an out-station.

School. Mr. and Mrs. Ford in charge.—Boarding and day pupils, 160; maximum attendance, 120. There are three departments: Mpongwe boys, girls of five tribes, Fang boys. Girls are trained in sewing, laundry and other domestic duties. They made clothing for the almost naked Fang pupils. Mpongwe parents pay a franc a month for food of each child and the boys do manual labor two hours a day. The Fang, 34 from ten different towns, pay nothing and work three hours daily. Some of them have already begun the Christian life and came to school professedly for the sake of religious instruction.—*By Station Secretary.*

LOLODORF.—In the absence of Dr. and Mrs. Lehman, Lolodorf was worked entirely by African Christians from March, 1903, to August, 1904.

The period of absence is judged to have been a time of growth in the Christian life of the community. Under the leadership of Ndenga, a man of the Benoka tribe, and a minister educated and licensed by the Mission, the congregation and school were well sustained and more converts gained. Ndenga was aided by his wife, Majenga, whose contact with the women was potent for good. On Sundays she led them in the afternoon service, instituted by Mrs. Lehman, and on week days she visited them. In June of 1904, she died.

Preaching services are in charge of Mr. Heminger, and Sunday-school is entirely under direction of African Christians. Sunday afternoon Mrs. Lehman conducts the meeting of from 60 to 100 women, speaking on stories of the Old Testament, listening to their accounts of the perplexities which beset their Christian life and advising them. On one afternoon Dr. Lehman instructs the inquiry class; on another, Mr. Heminger the catechumen class of twelve adults, three of whom are women. From this latter class will be taken the charter members of the church, which it is hoped will soon be organized. Many of the congregation live at a distance and spend from Saturday to Monday, lodging with their friends.

As has always been the opportunity of this Station, many carriers from interior tribes stop, in passing on the government road, to hear the Word of God. Often, in the evening, missionaries or the African Christians address them in the mission palaver house or on the open road. . . (For beginnings at Lam, turn to Miss Mackenzie's account, p.64.) Ndenga was sent to teach the people in Lam, and a month later a young Ngumba, one Ngoe, was sent to assist him, with a view to Ngoe's ultimately assuming the entire work there. His support has been met in part by the people of Lam, in part by those of Lolodorf. In this Ngumba village there are problems being worked out patiently, before God. A headman, Buruk, was rich in wives. His conscience bade him get rid of them, and so he did; but not to his profit, as would have been easy for him; nor cruelly, as he might have done. One wife, a Dwarf, he gave to a Dwarf man who had none; and a Christian woman he put away but provides for her welfare.

Largely owing to efforts of Buruk, some Dwarfs in the neighborhood of Lam have been converted, and Dr. Lehman went to two Dwarf villages in which he found five Christians. There is a Dwarf boy in the station school of which Dr. Lehman has charge; he is assisted by Miss Mackenzie and Benjuli, a young Ngumba. Total pupils are 130.

While pressure of work at the station prevented the missionaries from itinerating, three Christians, Bian, Bekali and Nzhia, went in vacation their separate ways into the interior and, for three weeks, preached Christ to remote and ignorant people. With what joy they were received, how they were urged to return, we heard. One of the three said that, had he brought back all the fetishes which were given him, he would have had a load.

During the last three months, the people in this neighborhood have contributed gifts to the amount of $9.50; those of Lam, $3.00. Motley, curious, often pitiful objects have gone to make this fund, which is the very real expression of the wish of the Christians to spread the gospel. The missionaries have been truly encouraged by an evident deepening of the spiritual life of Christians, above all, by the efforts and sacrifices made by them that they may share with

their fellow-countrymen the knowledge of Christ.—*By Secretary of Station. From Efulen.*

In November I made an itinerating trip of 17 days through the Ntum country, preaching, dispensing medicine and trying to get pupils for school from distant clans. I brought back with me about 70 pupils, over 50 being new, and three of them girls. Mrs. Johnson had a beginner's class of 105. I expect to leave for Lolodorf next Monday to meet the other members of committee on proposed new site. When I again reach Efulen, my trips for the year* will have aggregated about 1,000 miles.

Silas F. Johnson, M.D.

FIRST YEAR REPORT.

The mission assigned us to Batanga; the boys' boarding-school had my immediate charge, with supervision of the ten day-schools on the coast. Some of the latter need more efficient teachers. Paul, at Kribi, deserves special mention for his work in a school of over 50, in spite of efforts of the Catholics to break it up. Attendance at Batanga school rose to 80; 32 were required to become day pupils, for some of them had been living for years at the expense of the mission.

As representative of the mission to the German government, I kept on the best of terms with the officials. As import duties were doubled, and our allowance of 1,500 marks per year would not cover it, I petitioned for a double allowance; 2,500 marks were granted, which may cover the duties this year. Several traders applied to me for permission to take girls from the school, and I determined to know whether the government allows such things. It was gratifying to receive from Governor Puttkamer a document stating that only, with consent of the mission and the governor of Kamerun, can a girl be taken from a mission school. This information stopped all further applications of this kind.

The Executive Committee sent us to Efulen in August, for health reasons. Here we took classes in German, and later I assumed charge of the school. Mrs. Krug taught music and sewing in Batanga school, and we shared the care of two classes of inquirers.

Adolph N. Krug.

* By wheel and on foot.—ED.

THE PARTITION OF AFRICA.*—LIBERIA.

That it was far better for Africa and the world that the continent should thus have been absorbed by Europe, there can be no doubt. In no other way could its turbulence be stopped and the slave trade be suppressed. It is conceivable that in long centuries purely moral influences working among the people might have produced a voluntary and more or less indigenous civilization; and it is true also that European rule has its vices and shortcomings; but no one can deny that the partition of Africa has resulted in immense progress and is sure to issue in increasing good.—*Missions and Modern History,* Vol. I, pp. 242–244.

Liberia is barely able to maintain itself. It exerts no influence in the world, and in the evangelization of Africa is accomplishing almost nothing. On the other hand Liberia is a better State than the Sultan of Muscat's, than Korea, than some African colonies under European control. Liberia is a fair reply to all who deny the negro's capacity to rule himself. —*Ibid,* p. 285.

* *Missions and Modern History.* By Robert E. Speer. (Fleming H. Revell Company.) Two volumes, 714 pp. $4.00 net.

Industrial Development in West Africa.

That the natives of West Central Africa are capable of attaining a high degree of proficiency in the art of wood and metal working, no one will doubt after examining some of the articles made in that part of the country. Woodenware articles in common use, in the interior, are not many. They consist chiefly of drums, in various kinds, shapes and sizes, often neatly burned and carved; rough kneading troughs for pounding food; a common wooden bowl used alike for serving food, working in the garden, bailing small streams dry so as to catch a few fish, and various other purposes; walking-sticks, generally made of ebony and often very neatly carved; and ebony hairpins, also nicely carved. As for furniture, the only piece in the house is the bed, made of bamboo slats placed closely together so as to form a corrugated surface, being supported by four blocks and a cross-stick at either end about six

inches above the ground; on top are two more cross-sticks which form a pillow for the feet as well as for the head.

Very little woodwork is employed in native architecture, houses being built on the ground, with bark walls and thatch roof in the simplest manner. They have no windows, and a slab of bark forms the door, which is generally an opening 2 x 3 feet and a foot and a half from the ground.

African articles of metal work are perhaps of more interest. There are the axes, odd-looking things and not to be compared with American axes. But they are well made, the blade, which has a bit of about two inches, is well tempered and firmly set into a handle with an end heavy enough to give the required strength and weight. This axe is often used for cutting hardwood trees two or three feet in diameter. Hoes are used by the women for their gardens. They are made with a small blade secured to a short crook handle, and are used with one hand. A woman bends at right angles from the waist, all the time she is at work. Knives, spears and other weapons of warfare are also made, and many of them are really fine pieces of work, showing no little skill as well as ability in design. Brass collars and other objects of personal adornment are also made by the native blacksmiths.

Many of these articles, both wood and metal, are really wonderful pieces of work when one considers the very crude tools with which they are made.

Our missionary question is, how are we to develop these and other industries? and people at home ask, What is being done?

The African is not slow to see the superiority of foreign articles. As a result almost every native manufacture is being replaced by European or American goods. Tin basin is taking the place of wooden bowl; the native will use nothing but an American axe after he has handled one, and American hoes are in demand.

Now this is a good thing for the people, but does it develop industry? The African is a great imitator, and readily takes to new ways. After being about our mission stations a short time, seeing our buildings, our way of living, and methods of work, he builds better houses, makes better roads, wears better clothes. He spends more time in improving his surroundings and making things more comfortable than he did before, by which he learns that it is to his advantage to be industrious. The best way to cultivate industry is to begin as we do with the school-boys, requiring each to work a portion of the day for his support. Thus they acquire

BULU WOMAN AND GIRL COMING FROM WORK.

the habit of working, something they are not accustomed to. Besides this, we should have regular industrial schools. Perhaps the leading branch should be carpentry, as there is a greater demand now, and probably always will be, for common doors, windows, chairs, tables, boxes, and for regular carpentry work, than for anything else. Such articles are not likely to be imported.

By teaching the boys the use of tools, their own condition will be improved, but it will be a long day before they will manufacture articles that will be of any commercial value. Our aim is to teach the people that which will give them better homes, make them more industrious, and lead them into a more useful Christian way of living. It seems worth while to teach them how to make the most of the material they have at hand, and to give them the opportunity of securing suitable tools.

I am glad to say that something is

being done at all of our stations in the line of industrial training, but there is only one Industrial School. This is at Élat, and has only recently been opened, so not much can be said as to progress; but knowing that it is in competent hands we feel confident that it will accomplish much for the people and for the future of our mission work.

Harry D. Salveter.

Civilized Man Must Hold His Own.

A man should always strive to dress neatly and becomingly in Central Africa, or he will quickly lapse into a slovenly state of existence.

At Blantyre and Zomba, people are expected to dress for dinner at the various dinner parties and to appear nicely dressed at church on Sundays, and if any one imagines he is going out amongst a lot of rough pioneers who chiefly dress in red flannel shirts and buckskin breeches, he will be vastly surprised when he finds out how very carefully and becomingly, as a rule, the men do dress in Central Africa, whether they be officials, missionaries, planters or traders.—*Sir Harry H. Johnston* in *British Central Africa*, p. 187.

A Day in School in Bululand.

It is a sample of the days the writer had. There is a definite time to begin school in the morning. The idea is a distinct innovation, a shock to the nervous system of the average Bulu. He has been born and bred to think that time is as elastic as rubber, and of much less account, and to teach him that half-past eight o'clock and twenty minutes to nine are not just the same, is quite an accomplishment. And he who runs the school must see to it that time of opening is clearly known. While the villagers have plenty of words to express morning, evening, night, day, midnight, afternoon, break of day, yet they do not live by the clock but by drift of circumstances or pressure of needs. There is usually no watch or clock in the village, and no one, unless an advanced schoolboy, is able to read the dial of a timepiece, if one were there. At the station there is a bell as large as that dangling over a locomotive. It is suspended between perpendicular parts extending from the trunk of a tree, but this bell does not "talk" loud enough to reach the ears of the school-boy farthest away. Thanks to native ingenuity, there is a way of making plenty of noise that can be understood. Perched upon a pedestal twenty feet above the ground, covered by a thatched roof and reached by a ladder, is a drum. This is made of the section of a log, is 3½x2 feet, hollowed ends left closed, and lying horizontally. By means of such drums, the natives communicate with each other from village to village, using an unwritten code —a sort of African wireless telegraphy. With two bamboo sticks, a lad, strong and skillful at the business, raps the drum rapidly. The deep, resonant vibrations can be heard two hours distant and summon both pupils to school and the audience to religious meetings. The expressive word used to indicate the pounding of the drum is the monosyllable *bom*, pronounced with long ō, the same as for strumming an harp or playing an organ, or threshing a boy. Many a blessing is extracted out of this big block of hardwood calling the people to the station, which is to many of them the gate of heaven.

At the tapping of the drum, it is good to see the boys, and a sparse scattering of girls, from the villages and dormitories, coming pell-mell to school with books and slates; and many of them are clothed and in their right mind, or partly so. It is good to hear their merry voices and funny remarks to each other, in the new situation of stepping out from dense darkness; for, ten years ago, there was no school for them except the general automatic school of ignorance and sin, in session all the time and everywhere. When the teacher stands up in his place and the ruler comes down, there is silence, and the mass of beaming faces is like a dark cloud bedecked with six or eight hundred velvety, sparkling, expectant eyes.

Take a glance at the schoolhouse in Elat. The roof is formed by mats composed of bamboo leaves overlapping like shingles; sides and ends are open; floor is earth, no fire there except smoldering sparks of newborn ambition; seats are rough planks or half-logs, upon which sit over three hundred boys and girls, as bright and promising, as brimful of fun and as needy, as any.

Why have they come to school? Not because their parents sent them, as a rule. They have come from choice, some of them against their parents' wishes, and have run away from home. Some have come because they have no home to stay in where they can get enough food to eat or hear a kind word. Others want to secure the four yards of cloth, which they can earn by afternoon work. Some have come to be in the crowd of other boys, or associated with the white people. But in these times, by far the most come because they have seen in others, or begun to experience in themselves the benefits of school, and skipping out of their villages through the back door of revulsion, they have arrived at Élat with an earnest desire for tangible benefits. They love power, and see that knowledge, somehow, has an intimate connection with power. They do not come with any definite idea of seeking spiritual good, but as a rule they respond openly to the Spirit's drawings in the course of three or four months, if they stay so long. A young man whom his younger brother had taught could read the first day he came to school. He soon made a profession of Christ, and has continued for years an upright, useful Christian. No more certainly or beautifully does vegetation revive, blossom and bear fruit under sun and showers, than do the Bulu respond to the light of primer and Bible.

MISSIONARY HOMES AND GARDEN AT ÉLAT.
Photographed by Mr. Salveter.

Now, taking your seat on a backless stool on the little platform facing the crowd, look on and listen. School opens with voluminous singing of a hymn—*Wonderful Words of Life*, or any one of fifty others. They all sing, the air is resonant. Most of them sing the air, a few will try the tenor, but all are afraid of the growling bass. If some notes are too high or too low, left to themselves, the boys would just raise or drop the voice an octave to suit vocal convenience for the time being, and farther on strike the right note, as water finds its level.

With bowed heads, the Lord's Prayer is repeated, in which all join audibly. Then follows the long process of calling the roll, to which there is animated response, often mingled with not a little amusement at the missionary's pronunciation of their angular names, and the missionary is equally amused at the etymology of such names as Spring Water, Young Calf, Head of a Leopard, Foot of an Elephant, Hawk.

The simple curriculum is like this: Lessons in words and figures from stencilled charts; drill in primer and reader; careful reading, with expounding, from the Four Gospels, the Acts, and translated portions of Foster's *Story of the Bible;* writing, arithmetic; drill in

music; and German as required by government to the more advanced pupils. The boys value their books and slates, and the tears of a broken heart are sometimes shed when a book is lost or stolen.

School is popular in Bululand, and the sentiment of many would be expressed by the words of one lad who, bubbling over with life and ambition, said, "I'll always be a fool if I don't come to school." The boys and girls are not angels, but are potentially the stuff that real men and women are made of, and are to the teacher like clay in the hands of the potter. The dominant aim and delightful task is to mould this mass of crude material into the image of Him who was made flesh and dwelt among us.

Melvin Fraser.

THE FETICH—A WORSHIP. Extract.*

Sacrifice is an element in all real worship, if by sacrifice may be understood the devoting of any object from a common to a sacred use, and this irrespective of the actual value of the gift.

1. Thus the stones heaped by passers-by at the base of some great tree or rock, the leaf cast from the passing canoe toward a point of land on the river, though intrinsically valueless, and useless to the ombwiri (spirit) of the spot, are accepted as acknowledgments of that ombwiri's presence.

2. Other gifts are supposed to be utilized by the spirit in some essential way. In some part of the long single street of most villages is built a low hut, sometimes not larger than a dog-kennel, in which, among all tribes, are hung charms; or by which is growing a consecrated plant (a lily, a cactus, a euphorbia, or a ficus). In some tribes a rudely carved human (generally female) figure stands in that hut, as an idol. Idols are rare among most of the coast tribes, but are common among all the interior tribes. That they are not now frequently seen on the coast is, I think, not due to a lack of faith in them, but perhaps to a slight sense of civilized shame. That idol, charm, or plant, as the case may be, is believed for the time to be the residence of a spirit which is to be placated by offerings of some kind of food. I have seen in those sacred huts a dish of boiled plantains, or a plate of fish. This food is generally not removed till it spoils. Some say that the "life" or essence of the food has been eaten by the spirit.

3. Blood sacrifices are common. In any great emergency a fowl with its blood is laid at that low hut's door. In time of great danger, an expected pestilence, a threatened assault by enemies, or some severe illness of a great man or woman, a goat or sheep is sacrificed.

At the entrance to a village the way is often barred by a temporary light fence, only a narrow arched gateway of saplings being left open. These saplings are wreathed with leaves or flowers. That fence, frail as it is, is intended as a bar to evil spirits, for from those arched saplings hang fetich charms. In an expected great evil the gateway is sometimes sprinkled with the blood of a sacrificed goat or sheep. The flesh is not wasted; it is eaten by the villagers, and especially by the magic doctor. Does not this look like a memory of a tradition of the Passover and its Paschal lamb? And does it not suggest some thought of a blood atonement?

4. I have not actually seen, or even heard of human sacrifices in the tribes I have personally visited. But on the adjacent Upper Guinea Coast, until ten years ago, there were human sacrifices to the sacred crocodiles of rivers of the Niger Delta. In the oil rivers of that same coast there was, until recently, an annual sacrifice (as in the ancient Nile days) of a maiden to the river spirits of trade, for success in foreign commerce. Treaties with foreign civilized nations have now prohibited this sacrifice

2. Prayer is usually a chief part of religious worship. But in fetichism, though it undeniably has a part, it is not prominent. Practically formal prayer is rarely made. Ejaculatory prayer, however, is made constantly, in the uttering of cabalistic words, phrases, or sentences adopted by or assigned to almost every one by parent or doctor. They are uttered by all ages and both sexes at any time, as a defence from evil, on all sorts of occasions—*e. g.*, when one sneezes, stumbles, or is otherwise startled, etc. The prayers which I have heard were of adults. On a journey, about 1876, stopping for a night in a village on the Ogowe River, I saw the venerable chief stand out in the open street. He addressed the spirits of the air, begging them, "Come not to my town!" He recounted his good deeds—praising himself as just, honest and kind to his neighbors—as reason why no evil should befall him, and closed with an impassioned appeal to the spirits to stay away.

* *Fetichism in West Africa.* By Rev. Robert Hamill Nassau, M.D., S.T.D. (Chas. Scribner's Sons); pp. 91-98.

LETTERS FROM MISSIONARIES

AFRICA.

MRS. REUTLINGER wrote from BENITO:

Your letter arrived in good order well protected by the fine mail bag, with which you so kindly provided us. Those bags are such a comfort. We are glad when one is ready to be sent off each month, but greater, of course, is the joy when they return laden with messages from loved ones.

It is hard to lose one's strength, and its accompanying energy: the desire to serve as strong as ever, but the power to execute lacking. Both Mrs. De Heer and myself are at present experiencing something of this, and shall be thankful when we can be relieved of our present cares. We wish to wait patiently until the next meeting of mission and then ask for a furlough. We have been tried in many ways this term. . . . The ill will of the present Spanish sub-governor, and learning that there is no hope of our getting a Spanish teacher. But we can accept all as from the hand of our Heavenly Father. He knows what is best, and what seems to us evil may yet work to the help of the people, and advancement of the Master's cause here. The outlook for Benito is not very bright at present. Spanish rule does not tend towards the improvement of any people, and does not encourage evangelical work. We are so sorry for our poor people, sorry for our

SIX CHURCHES IN SPANISH

territory. It seems impossible that they should be left, and so we go on working, hoping, praying, and waiting for God's own time to again favor us.

All is not dark, however. Had you seen the congregation of yesterday, and the crowd of children in Sabbath-school, it would have done you good. We had the story of the Shunamite woman, and one could see it in their faces that many of the children grasped the narrative. While by

ORDER OF THE GOVERNOR

we have no school, we still have sixteen girls and boys at the station, who get Bible instruction each day. To-day we spent an hour learning words and music of several hymns, and the voices did sound sweetly. It is here a little, and there a little.

We are looking forward with pleasure to the coming of Dr. and Mrs. Halsey. We, of course, rejoiced very much at the coming of that large missionary party in July last; so far we have received only good news from them all, but have not had the pleasure of meeting any of them, we are so removed from the main route of steamers, although our prophet's chamber is swept and garnished, only waiting.

MRS. C. W. MCCLEARY wrote from ÉLAT, Dec. 5, 1904:

School is a joy, especially now that I begin to grasp the language so as to talk with Bulu boys and girls. Of the latter there are only a few, but the boys are an army. Though we have more than three hundred, we were forced to turn away a hundred for lack of accommodations. Adapted as the Bulu are to this climate, too much exposure to the weather is not good for them, nor overcrowding indoors, which would be especially dangerous in case of an epidemic. Our pupils are very good-natured. One can always receive

A SMILE FOR A SMILE

and they have a keen perception of anything funny. The bell for dismissal causes such an uproar as to deafen us. When it rings for close of the day's work, boys may be seen coming from the fields, their brown bodies contrasting strikingly with the green foliage; they make a "living picture" not soon forgotten. Their voices, singing in unison a four-part song, make a glad and joyful noise, and in the evening from their houses, or dormitories, Bulu hymns are constantly ascending.

Their dancing is a feature. A boy beats time on a wooden drum and they take their turns dancing in the center of a circle, sometimes also joining with their voices and keeping time to the movements of their bodies. The way they shake every muscle at once would

SHAME ANY CIRCUS PERFORMER.

We appreciate more their help in the work. Some of the boys come three days' journey, about sixty miles, and when they return to their towns they carry the gospel influence to places which we cannot reach. One day an old man came to my window and after greeting me in Bulu fashion, said: "Mamma, I have come from far away, and I want to see all the things in your house." So I laid down my work and called him in. First, he must see himself in the mirror, but his face did not please him. He said it was *not* beautiful. Then he asked to see the earth (our globe); next, to hear the organ, then to see the sewing machine. Each new object raised his vocal expressions a degree higher and louder.

At last, he began to examine the pictures on the wall. One of Christ, as the boy carpenter, seemed

TO RIVET HIS ATTENTION.

A little girl near remarked, "That is Jesus." "Oh!" said he, "I know about Him; He is the Son of God." I asked, "Who told you?" and he replied, "A school-boy," giving the name. I inquired if a white man had ever visited his town. "No." So this man had gained his knowledge from one school-boy, far away from us all.

In some towns they have erected buildings for churches and have their regular services on Sunday, and are trying to live right. I am glad that God's love can brighten the lives of these dark people, and *so* glad that I can be here

TO ADD MY WIDOW'S MITE

in helping them. God is answering prayers for Africa. May they never cease.

INDIA.

MISS ELMA DONALDSON wrote Jan. 12 from SAHARANPUR of the death of her dear associate:

Two years after the death of her husband Mrs. Stebbins came to India, and was placed in charge of the Training Home for Zenana Workers in Dehra. She will long be remembered for her splendid work there, for her strong, sweet influence in the Girls' High School at Dehra and for her recent success in developing the city schools of Saharanpur, but perhaps her most lasting influence may have been exerted in ways of which she herself was unconscious. Her fellow-missionaries, her neighbors and friends of whatever nationality, her pupils, her servants and casual acquaintances all testify to the uniform gentleness and unselfishness of her character.

One who was privileged to spend ten years in close association with her can recall not even one unpleasant memory of friction or misunderstanding in their relations. An aged missionary speaks of her as gentle even shrinking in her nature, yet in a question of duty bold as a lion. A younger man writes, "I am so glad that I had an opportunity of knowing Mrs. Stebbins. She had one of the kindest and most gentle dispositions I have ever seen."

She was no professional saint, but one who "wist not that her face shone." She saw and felt the sufferings of others and gave of her best to them; carrying their sorrows and her own to Him who has promised to bear them, and leaving them there.

JAPAN.

MISS ISABELLE MAE WARD wrote from SAPPORO:

We have been busy with preparations for a musical given by the school-girls for the benefit of soldiers at the front. We feel the war more, since so many of our Hokkaido men have been killed. Some of us foreigners went out to the barracks near Sapporo, to sing at a farewell meeting given the soldiers before their departure for Port Arthur. The singing was in a large drill hall, into which only half the men could pack themselves at one time, so we stayed from three till about nine, and sang to them in divisions. Two days ago, we heard that out of 3,000 who heard us then, 2,500 were killed by the

MINES BEFORE PORT ARTHUR.

As relatives of our girls and some of our friends were among the slain, and the sorrows of war become visible, the horror is more real.

Our school is prospering finely. Some things we could wish to see improved or used to better advantage, but the Lord is blessing His work here. It is a joy to see the girls grow. Some who came to us only two terms ago are now quite decided for Christ. I have become well acquainted with the new surroundings and people and am enjoying Sapporo very much. It seems nice to work in a full school. I find the desire to speak fluently grows stronger. It is such a comfort to sit down and carry on a sanely intelligent conversation without an interpreter; and many times one can put in a word that counts when spoken directly, but would be useless if passed through another pair of lips. All our boarding girls who are not yet church members meet each Sabbath before church in the Helping Hand Society. The leaders are from their own number.

The days alternate with snow, rain, sleet and clear sky. There has been sleighing and skating already. Yesterday we saw little boys on the streets having jolly times with skates tied to bare feet. Chilblains and rheumatism are diseases of the Hokkaido. The girls nearly all come to school with their cotton cloth socks which reach only to the ankle, and wooden shoes on their feet, and the wonder is that they have feet at all. Some few are now wearing woolen undergarments patterned something after ours.

My Bible class in school has been a great pleasure. The girls often by their questions make me wish that I had had a theological training.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS, 1905.

Subject: JAPAN.

DUX CHRISTUS, Chapter IV. "*Modern Christian Missions.*"

T. H. P. SAILER, Ph.D.

Aim—To estimate the hindrances and helps to the entrance of Christianity into Japan.

(1.) Select the three greatest hindrances to missions in the period 1859-1872, giving reasons for your choice.

(2.) What were the three most important achievements of missionary work in this period? Defend your views.

(3.) What are the three greatest landmarks of Christian missions in Japan since 1872?

(4.) What, on the whole, do you consider has been the greatest hindrance characteristic of missions in Japan, and what the greatest help?

[The leader should see that opinions are freely expressed and defended, for in no other way can they be so strongly impressed upon the minds of the class. It may be well for her to attack some views, in order to stimulate debate. It is necessary, however, to preserve throughout the attitude of mind that is quick to recognize the measnre of truth in any position.]

(1.) Some of the *greatest hindrances* of the first period were: difficulty of the language. lack of mutual understanding between Japanese and foreigners, the prohibition of Christianity by government, restriction of missionary travel, the lack of translations and other literature.

(2.) Some of the *principal achievements* were: the mastery of the language, publication of a dictionary, acquaintance with the situation, winning of confidence, beginnings of Bible translation, gathering of converts leading to founding of the first church.

(3.) The *greatest landmarks* since 1872 are: completion of the Japanese Bible, rapid growth of the Church, the Osaka and Tokyo conferences, founding of Christian schools of every grade, uniting of churches, growth of the missionary spirit among Japanese, the recent Forward Movement, and the general permeation of society with Christian ideas.

[Have every point that any member can think of mentioned and discussed, condense and formulate clearly, and decide by vote which are most important.]

Closing thought: warm sympathy with the missionaries in their helps and hindrances.

SUMMER SCHOOL, NORTHFIELD, MASS.

JULY 24–31, 1905.

The Summer School for Women's Foreign Missionary Societies, so successful last year, will be held again for eight days at Northfield. The object of this school is to afford training to leaders of missionary meetings for young and old. It aims to make an opportunity for both mothers and daughters. One feature will be daily lectures upon the "United Study" text-book for 1906—subject, **Africa.**

Conference for Leaders—Silver Bay on Lake George.

The Young People's Missionary Movement announces the dates of July 21-30, 1905, for the Annual Conference at Silver Bay. The programme is arranged to combine benefit from Bible study and conference, with opportunity for the out-of-door recreation which is essential to the average Christian worker in vacation.

The order each morning will be: devotional Bible study, under leadership of Bishop James M. Thoburn of India; conference concerning approved methods of work; home and foreign missions study classes; addresses by prominent speakers. Afternoons will be devoted to recreation, evenings to an open-air vesper service, followed by denominational group meetings.

Inquire of *Young People's Missionary Movement*, 156 Fifth Avenue, New York City.

A FAULT IN WOMEN'S MEETINGS.

Has WOMAN'S WORK room for a little indignation corner? Please listen to the grumblings of an earnest sister. It is with regard to the division of time alloted to speakers at our various Annual Presbyterial Meetings.

We all admire the self-possessed, methodical Presbyterial president who carries a convention through without a hitch or jar, allows five minutes to this speech and ten to that, and who figuratively pulls the coat-tails of the speaker when time is up. Then the ladies murmur, "Wasn't it a delightful meeting? Aren't we to be congratulated on our management of the affair?"

"No, it was not lovely at all!" says one woman, who voices what many are too timid to say. "There was that grand Dr. Janvier with his wonderful message from India, eager to tell sympathetic hearers of his dark experiences, able to thrill those women before him with his own soul-saving enthusiasm, and—

his *time is up!* He must cease talking that some woman with a wee small voice may conduct a question box on 'How we raise money in our society,' or 'How we get new members,' etc. She, and those who answer her, cannot be heard except within a few feet from the platform, and it may be she takes up fifteen or twenty minutes—utterly lost to most of the audience."

Sisters, called together in this beautiful sacred place with the afternoon sun falling in a mellow light through the stained glass windows—you feel as if called apart from earth for a little, with a responsibility upon you to consider great things, and you *try* to listen to the woman of the little voice on the platform, but your ears are full of the voice of the missionary, you are thirsty for more news of your dark heathen sisters, you want to hear, behind his voice, their voices. Is not this experience too common in our societies? Let us give more time to the visiting missionaries, if they are not too wearied, and if some part of the programme must be shortened let it *not* be that of the faithful messengers from afar. Think about it.

Mary E. Wigton.

A Heart-to-Heart Missionary Prayer Calendar, 1905. Woman's Foreign Missionary Society of the Methodist Episcopal Church, 36 Bromfield St., Boston, Mass. Price, postpaid, 40 cents.

This is a handsome and striking hanging calendar in buff and orange, with lotus design, Japanese style, arranged with reference to study of Japan; many days are appropriated to Japan. and the valuable information given is not denominational. Other days are devoted to M. E. missionaries.

THE first number of *All the World*, a quarterly which is undertaken in the interest of the "Forward Movement," made its appearance in January. It offers thirty-two pages the size and shape of the *Year Book of Prayer*, and the neat cover is green. The price of a single copy is 15 cts. a year, or 10 cts. each, in quantities of not less than ten to a single address. Subscriptions should be sent to David McConaughy, Forward Movement Secretary, Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York.

CHANGES IN THE MISSIONARY FORCE.

ARRIVALS:

January.—At New York, Rev. and Mrs. W. S. Faris, from Ichowfu, China. Address, 4333 Cook Ave., St. Louis, Mo.

DEPARTURES:

Jan. 21.—From San Francisco, Mrs. C. A. Glunz and two children.

Feb. 4.—From New York, Miss Elsa P. Cory, to join the Central Brazil Mission, at Cachoeira, Bahia Province.

Feb. 14.—From San Francisco, Miss Janet McKillican, returning to Peking, China. Rev. Raymond P. Gorbold, to join the West Japan Mission.

DEATH:

Jan. 9.—At Saharanpur, Punjab, from enteric fever, Mrs. Abbie M. Stebbins, after twelve years' service in India.

RESIGNATIONS:

Rev. and Mrs. C. S. Blackburn, West Persia Mission. Appointed, 1896.
Dr. and Mrs. H. L. Cornell, Laos Mission. Appointed 1903.
Rev. H. G. C. Hallock, Ph.D., Central China Mission. Appointed 1896.
Miss Josephine C. Johnson, Furrukhabad Mission. Appointed 1901.

NOTES FROM HEADQUARTERS.

The following helps are permanent and may be obtained from all Women's Boards.

On Africa:

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges	4 cts.
Hospital Work	3 cts.
Home Life	2 cts.
Illustrated Programmes per doz.	5 cts.
Hero Series	2 cts.
The Year Book of Prayer	10 cts.

For Mission Study Classes:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Each, cloth, 50 cts.; paper, 30 cts.

China for Juniors	10 cts
Japan for Juniors	20 cts.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

March. Topics for Prayer: *Our Presbyterial Societies, Africa.*

THIS is the year for superlatively good presbyterial meetings, sixty-one of them throughout all our bounds, to compensate for the loss of the larger assembly which is not due until the spring of 1906. It is unnecessary to exhort our presbyterial presidents to be on the alert; already they are in the field securing

missionary speakers and planning programmes, but it is for the whole membership to consider how they may profit by these great, often easily accessible, meetings where they will have good news from every mission field and enter into closer fellowship of service. If the Forward Movement "aims to bring the men of the Church up to the pace of the women in foreign missions," it becomes us all the more to accelerate our speed, not merely to hold our ground, if the Church is ever to obey the marching orders of its great Captain.

Let us give thanks that on February 1 our total receipts were $7,500 in advance of those of the same date last year, and of this amount $3,500 was from regular income, the result of greater faithfulness. Let us prepare for a joyful surprise when our *Treasurer's books close April 20*, by keeping right at this business and making each presbyterial meeting a jubilant feast of ingathering. Our new president, Mrs. Thorpe, adds a loving greeting to every fellow-worker and the ex-president heartily echoes the strain. *J. M. T.*

BLANKS. TAKE NOTICE.—AT the Presbyterial Officer's Conference held in Newark last spring it was decided to make a change in sending out the blanks. The presbyterial secretaries are now asked to report for auxiliaries alone; blanks for all young people's organizations are sent directly to the Presbyterial Young People's Secretary with the request that she make a separate report to the Secretary for Young People's Work in Philadelphia.

ALSO this year for the first time our presbyterial literature secretaries have their own long-coveted blank in which to make their report to the Secretary of Literature at Philadelphia. Not only should this blank be carefully filled, but every question on its back fully answered and the blank in Philadelphia by March 10.

THE Ellinwood Training School to be built at Manila is for the training of an efficient corps of native helpers and will have one department for men and one for women. The share assigned to our society in the building fund of this school is $3,652.50. Those who have thank offerings or special gifts to make to foreign missions are urged to send them for this most attractive object.

THE meetings of the Week of Prayer were each day increasingly interesting and uplifting, inspired by addresses from our missionaries, Miss Mary Fullerton, Dr. Anna Fullerton, Miss Margaret Best, Mrs. John Newton, Dr. Frances Cattell, Miss Clara Browning and Mrs. H. M. Andrews.

THE regular January prayer-meeting, subject, "The Woman's Boards," showed the unity of needs, purpose and spirit of all Woman's Boards, in the addresses by Mrs. Foss of the Methodist Board, Mrs. Corlies of the Baptist Board, in letters from representatives of the Congregational and Episcopal Boards, and in the words of our own Mrs. Thorpe concerning the seven sister Boards of our Church.

NEW illustrated leaflet, *Meanderings in Mexico*, 3 cts. each, 30 cts. per doz. ON AFRICA: *A Cry from the Congo*, 1 ct.; *Bishop Crowther*, 2 cts.; *Lives Given for Africa*, 1 ct.; *Sketch of Miss Isabella Nassau*, 2 cts.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

THE Thirty-fourth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in the Central Church, corner of Eighth and High Streets, Des Moines, Iowa, beginning Tuesday evening, April 25, Wednesday and Thursday, April 26 and 27, including evenings. The evening meetings are to be made a special feature this year; on Tuesday we shall have an address by the Rev. John Balcom Shaw, D.D.; on Wednesday we hope to present all of our missionaries and candidates, who can be present, and on Thursday to have an address on Africa by Rev. Robert H. Milligan, of our Mission.

APPOINT your delegates and send names promptly to Mrs. W. H. Baily, 1810 Sixth Street, Des Moines, Iowa. The desire of the Board is that as many societies as possible send delegates. The meeting is of untold benefit to all who attend, as well as to the societies whose representatives return to them with reports of work done, and the uplift received from the missionaries and speakers whom they see and hear. Therefore, plan to send a delegate from your society.

A CALL to unite in prayer the week preceding Easter is being sent to all our constituency. It is hoped that each auxiliary will try to have its members join in united petitions for a blessing upon the work of the Board, and that more laborers may offer and more means to send them may come in.

THE death of Mrs. O. H. Elmer, at St. Paul, Minn., removes a worker of unusual missionary zeal, an eager reader of WOMAN'S WORK from the very *first number* published, the organizer of auxiliaries in Crookston, Moorhead and St. Paul, and a vice-president of the Presbyterial Society.

DURING the past three quarters of the present year our advance in giving has been but five per cent. There has been no advance in regular gifts, only in legacies. The year's accounts close April 20, and no gift received after that date can be included. All should be in by April 15.

OUR Secretary for Christian Endeavor Societies, Mrs. Charles Robinson, will be in Egypt by the time you read these lines. She has gone with her two children to visit her father and mother, who are missionaries there of the U. P. Church. The place she leaves temporarily vacant will be filled by Mrs. Cole, mother of our beloved Mrs. Fleming of India.

IN addition to the helps mentioned at the head of "Notes" we have for Africa month: an exercise, *Darkness and Light in Africa*, 5 cts.; *Osom and Biwola*, a sketch of a Bulu man and wife, 2 cts.; *Sketch of Miss Nassau*, 2 cts.; *So Much to Do at Home*, 2 cts.; *A Cry from the Congo*, 1 ct.; the two last are poems. Also *Annals: Robert Moffat, David Livingstone, Madagascar*, each, cloth, 30 cts.; paper, 18 cts.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-fifth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church will be held on Wednesday and Thursday, April 26 and 27, in the First Presbyterian Church of Ithaca, N.Y. Delegates and missionaries attending this meeting will meet with a cordial hospitality, and applications for such entertainment may be sent to Miss Mary E. Humphrey, 301 N. Tioga St., Ithaca, N. Y., Chairman of the Hospitality Committee, not later than April 15. Board will also be secured for others desiring it, at hotels or boarding-houses.

As it has been found that regular excursion and mileage tickets on many roads offer greater advantages than reduced rates, no effort will be made to secure the latter, and it is hoped there will be a large attendance from societies and auxiliaries. The inspiration gained at these meetings is a help in the work which is greatly needed.

KINDLY note the date of the Annual Meeting as you read this notice early in March, that every society may have time to appoint its delegates. Do not let the opportunity pass but realize what it means for the work at large to receive impulse from a strong, vigorous meeting, and the benefit also to the individual society which is thus represented.

FOR meetings on Africa: *Darkness and Light in Africa*—a programme with hymns and Bible reading—5 cts.; *The Price of Africa*, 35 cts.; *Osom and Biwola*, 2 cts.; *So Much to Do at Home*, 2 cts.; *Lives Given for Africa*, 1 ct.; *Indexed Map*, 28x21 inches, 25 cts.; *Map*, showing Presbyterian stations, 1 ct.

THE Boston Presbyterial Society has lost by death its senior vice-president, Miss Elizabeth L. McPherson, aged eighty years. "We record our admiration of her noble character her unselfish life of ministration, and our appreciation of her many years of service in our society, her constant and unfailing interest and sympathy and the wisdom of her counsel. In grateful recognition of her long and helpful service, and the triumph of her earnest Christian faith, especially in the days of failing strength, we publish this testimony to our beloved co-worker. *Sarah L. Keeland*, President; *Annie S. Staiker*, Secretary."

From Northern New York.

THIS month blanks will be sent to all the Secretaries. It is very important that each column should be filled out and the blanks promptly returned. From them statistics for the year are made up, which are embodied in the reports. Consequently, if questions are not answered, it means an incomplete Report; and if not returned with promptness, it delays the Secretaries in making out Reports for Annual Meeting. The Secretaries are specially requested to give names and addresses in full of their representative manager.

WHEN letters from our missionaries are sent out to the Societies, it is desirable that the receipt of them be acknowledged, otherwise the sender has no means of knowing that the letters reached their destination.

TREASURERS are again reminded that the books of the General Treasurer close April 1. Please send the money, stating explicitly to what object it is appropriated. Sending money after this date, to be included in the year's Report, makes extra work for the Treasurer, and at "156 Fifth Avenue."

THE Thirty-second Annual Meeting of the W. P. F. M. Society of Northern New York will be held in the West End Presbyterian Church, Albany, N. Y., Wednesday and Thursday, April 19-20. The sessions will open Wednesday afternoon. We expect the pleasure of having with us Mrs. H. M. Andrews of India, Dr. Swart, Siam, and, we hope, the Rev. Geo. Pierson of Japan; possibly, also Rev. James Rodgers from Manila. Further notice of the Annual Meeting will be sent to all the Secretaries of the Societies, the last week in March. Any failure to receive this notice should be reported to Miss E. A. Darling. We hope that this coming meeting will be prayerfully remembered.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A.M. at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE Annual Meeting of the Board of the Southwest is to be held, as previously announced, Wednesday and Thursday, April 26 and 27, in the First Presbyterian Church, Muskogee, I.T. The church is situated on the corner Fifth and Broadway and is in charge of Rev. J. K. Thompson. Delegates will send their names as early as April 5 to Miss Alice L. Crosby, chairman of Entertainment Committee.

IT is to be hoped that there will be a large and representative meeting at Muskogee. Among other topics of importance that are to come up for discussion is the possible change from "Annual" to "Biennial Meeting." While to many our annual meetings bring blessing, the necessary labor and expense attending them justify serious contemplation of the benefits of such a change. Come prepared with opinions and prepared to express them.

THE Board has decided to retain all letters received from our missionaries from the 1st of February till the middle of April for use of the Annual Meeting, for which reason no letters will be published in the April *Quarterly*, only extracts from reports. Extracts from these letters will appear in the Board's Annual Report.

A VERY pleasant personal letter to one of our ladies from Miss Carrie Clark was read at the January mid-monthly meeting. We are proud to announce that she has been chosen superintendent of the primary work at Wood stock, an appointment which is a high compliment to her personality, her ability, and her education. Miss Clark is a graduate of Park College.

ONE of many excellent reasons for attending Annual Meeting is that Henry Kendall

College is situated at Muskogee, and delegates will have an opportunity to examine an institution that is doing much to hasten the solution of the Indian problem. Young men and women of both white and red races are afforded the opportunity of securing a higher Christian education at this college, however poor they may be. It will be an excellent chance to see home missions in practical working, while drinking in the inspiration of a foreign missions meeting.

From San Francisco.

Public meeting first Monday of each month at 10.30 A. M. and 1.15 P. M. at 920 Sacramento St. All are invited. Executive Committee, third Monday.

THE date of Annual Meeting of the Woman's Occidental Board of Foreign Missions has become a fixture, viz.: on the first week in April, Wednesday, Thursday and Friday, which this year occur on the 5th, 6th and 7th. No matter how far away we may wander, or if days are lost or gained in the calendar, or if the circuit of the globe has been traversed, we may be assured of the open door at the "Presbyterian Mission House" which bears this label over the arched entrance, at the same place and time; and the clans will come and fill the house as formerly.

IF our Eastern friends who spend the winter at Coronado or other places of resort, or even if one of our secretaries from New York should be on the wing west of the Rocky Mountains, all would be doubly welcome at our Annual Meeting. We cannot realize that thirty-two years ago, when this Board was organized, *new California* was little more than twenty years old. The cause of missions has made great strides in California.

OUR auxiliaries throughout the State will fill the months before our Annual Meeting with strenuous work, and make a good advance in contributions, we hope.

WE enjoyed the few days' stay in San Francisco of the missionaries, Rev. W. H. Gleysteen and the Rev. Frank E. Field, both of whom sailed on the *China* for China Missions. It is delightful to see new missionaries going in the freshness of their young life to do this important work in a foreign field.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Chnrch. Visitors welcome.

THE Seventeenth Annual Meeting of the Woman's North Pacific Board of Missions will be held in Immanuel Church, Tacoma, Wednesday and Thursday, April 19 and 20. All vice-presidents are urgently invited to be present. Each presbyterial society should appoint one delegate; each local society, two; and each Junior and C. E. Band one delegate. Cordial hospitality is extended by the ladies of Tacoma churches to all delegates. The programme for the meeting is being carefully prepared and promises to be a most interesting one.

Rev. and Mrs. Herbert Andrews of India are expected to be present and take part in the meeting. They are home on a furlough after being absent thirteen years. Rev. Herbert Andrews began work under this Board in India, in 1891, and in 1898 he and Mrs. Andrews were given the important position of principals of the Woodstock School in Landour, Punjab, India. This is a school for daughters of missionaries, American, British and others, as well as for Eurasian children and of European nationalities. Under the capable and consecrated care of Rev. and Mrs. Andrews, Woodstock has become the most successful school of the kind on the field of missions. Our recent study of the people of this land has brought them nearer to us and it will be a great privilege to meet these faithful workers and hear directly from India. It is hoped that the attendance at Annual Meeting will be large and that it will be a grand rallying time for Christian Endeavorers, as they are especially interested in Mr. Andrews and his work.

THE Honor Roll is always a subject of interest at our Annual Meetings, a subject encouraging or discouraging according to the length of the roll. The honor does not consist simply in a society having its name upon the roll but in faithful, loyal, intelligent service of the society for every branch of the work. The growth and support of our work depends upon those societies that come up year after year meeting every requirement.

WOMAN'S WORK also has an honor roll. Any society reporting a subscription list to WOMAN'S WORK of 75 per cent. of the women in its church will be placed upon the honor roll. How many societies will be able to make such a report?

THE *traveling library* is proving a great success. Every set of books is out and there is an urgent demand for more. Any society wishing a share in this splendid work will please send money to Mrs. S. T. Lockwood, 371 E. Eighth Street, N., Portland, Oregon.

PLEASE remember that March 20 is the very latest date that money can be received this year by presbyterial treasurers, and March 25 by Board Treasurer.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Jan. 1, 1905.

* Thank Offering.

BALTIMORE.—Baltimore, 1st, 185.30; Brown Mem'l, 126, Mrs. E. P. S. Jones Aux, 90, $401.30

BLAIRSVILLE.—Legacy, in memory Robt. Smith's wife, 100.00

BUTLER.—Allegheny, 1.25; Butler, 1st, 35.91, Y.W. Aux., 6.75, S.S., Jrs., 3; 2d, C.E., 15; Clintonville, 26; Grove City, 43.21; Middlesex, 6.85; New Salem, 11; North Butler, 9; North Liberty, 8; North Washington, 12.59; Petrolia, 2; Plain Grove, 13.25, Cheerful Workers, 10; Portersville, 10; Scrub Grass, 7.75; Slippery Rock, 5; Unionville, 8; Westminster, 10; West Sunbury (*16.25), 26.25, L.L.B., 3.15, 273.96

CARLISLE.—Carlisle, 2d, 12; Chambersburg, Falling Spring, 55; Harrisburg, Bethany, C.E., 10; Pine St., C.E., 50, 127.00

CLARION.—Academia, C.E., 5; Du Bois, 50, Stewart Aux., 45, Primary Cl., 2.55; Emlenton, 10; Endeavor, 92; Greenville, 5.50; New Bethlehem, 12; Penfield, 4, C.E., 10; Punxsutawney, 6.35; Scotch Hill, 8; Sugar Hill, 11, 261.40

CLEVELAND.—Ashtabula, 1st, 11.25; Cleveland, 1st, 179.25; 2d, 399.94; Beckwith Mem'l, 32.40, C.E., 2; Bolton Ave., 23.24; Calvary, 192; Case Ave., 39, C.E., 20; Eells Mem'l, 6; Euclid Ave., 5, C.E., 10; North, 43; Woodland Ave., 50; E. Cleveland, Windermere, C.E., 10; Northfield, 10, C.E., 14.50, 1,047.58

COLUMBUS.—Columbus, 1st, 3; Broad St., 75; Central, 21; Olivet, 9.81; Westminster League, 23; St. Clair Ave., 2; Lancaster, 7.20; London, 14.50; Plain City, 7.50; Westerville, 8; Worthington, Jr. Helpers, 4, 175.01

DAYTON.—Dayton, 1st, 62, Y.L.S., 25; 3d St., C. Montgomery Aux., 5; Memorial, 10, Hughes Soc., 10; Park, 2; Fletcher, 6.75; Hamilton, Westminster, 14.65; Middletown, 1st, 30; New Carlisle, 19; Oxford, 6; Piqua, 31; Springfield, 1st, 19, Y.W.S., 18; 2d, 38; 3d, 10; Troy, 25, 2d Aux., 18.75; Xenia, 9.50, 359.65

ELIZABETH.—Basking Ridge, C.E., 15; Cranford, 21.12, Y.L.B., 25; Dunellen, 25, C.E., 1, Jr. C.E., 2; Elizabeth Ass'n, 95; 1st, Y.P. Soc. (C.E.), 9.75; 2d, 225; 3d, C.E., 20; Greystone, Cheerful Givers, 75; Madison Ave., Band, 9; Lamington, 25, Blauvelt Bd., 10, C.E., 5, C.E., Jr., 1; Metuchen, 13; Perth Amboy, 40; Plainfield, 1st, 50, C.E., 10; Crescent Ave., 200, A Lady, 100; Rahway, 2d, Harvest Bd., 10; Roselle, 28.43; Woodbridge (*11.71), 19.71, Lilies of the Field, 30, 1,065.01

GRAFTON.—Buckhannon, 10.20; Clarksburg, C.E., 5.45; Fairmont, 2.50; Grafton, 13.25; Mannington, 15; Morgantown, 10, 56.40

HOLSTON.—Jonesboro, C.E., 10; Mt. Bethel, 2.61, C.E., 6.10, Band, 3.57; Salem, 1.50, C.E., 5; Watanga Ave., 7.57, 36.35

HURON.—Chicago, 10; Clyde, 10; Freemont, 50; McCutchenville, 3, Children's Bd., 3; Norwalk, 8, C.E., 5, 89.00

JERSEY CITY.—Bayonne, C.E., 2.50; Garfield, C.E., 4; Hackensack, 5, C.E., 10; Hoboken, 1st, 28.70, Wood Violets, 20, C.E. Jr., 3; Jersey City, 1st, 41.93; Westminster, 5; Lakeview, C.E., 5; Leonia, 12.82; Newfoundland, 12.25; Passaic, 1st (*22.87), 63.87; Paterson, 1st, 10; 2d, 85; East Side, 30; Redeemer, 44.36, Y.L. Aux., 15, Friend, 10; Rutherford, 105.40; Tenafly, 13.25, C.E., 5, 532.08

LACKAWANNA.—Athens, 12.50; Carbondale, 1st, 130, C.E., 10; Dunmore, 20; Forty Fort, 10; Honesdale, 35; Langcliffe, 37.50; Montrose, 60; Plains, Y.L.S., 5; Scranton, 1st, 100; 2d, A Lady, 2.50; Towanda, 48.50; Troy, 20, Birthday Bd., 12.50; Ulster, 6.25; West Pittston, *89.85, Y.P. Soc., 31.50; Wilkes-Barre, 1st, 75; Memorial, 50; Wyalusing, 2d, Band, 5, C.E., 5, 1,013.60

LEHIGH.—Allentown, 53; Bangor, 6.50; Easton, 1st, 35, Ida Luther Club, 5, Haines Circle, 15; Brainerd Union, 35.45; College Hill, 10; South, C.E., Jr., 5; Hazleton, 85.90; Lehighton, Fredericka Miska Bd., 9; Mauch Chunk, 13.60, C.E., 5.31; Middle Smithfield, C.E., 9.24; Pottsville, 1st, 15; White Haven, 10, 313.00

LIMA.—Bluffton, 10; Enon Valley, 8; Findlay, 1st, 30; Lima, Market St., 32.50; Ottawa, 3.50; Van Wert, 23.75, 107.75

MAHONING.—Alliance, 18, C.E., 11.39; Brookfield, 5; Canton, 1st, C.E., 15; Columbiana, 10; Kinsman, 20; Leetonia, 5, C.E., 5; Massillon, 10; Middle Sandy, C.E., 3.25; Niles, 10; North Benton, 10, C.E., 5; Pleasant Valley, 5; Poland, 12.50; Salem, C.E., 20; Warren, 35, C.E., 7, C.E. Jr., 6, Y.L.S., 10; Youngstown, 1st, 12.50; 2d, Aux., 7.67; Memorial, 30; Westminster, 13.34, 286.65

MARION.—Iberia, C.E., 2.61; Marion, 15; Marysville, 16.60; Trenton, 13.87, 48.08

MORRIS AND ORANGE.—East Orange, 1st, Y.P. Soc. (C.E.), 15; Willing Workers, 50; Arlington Ave., 35; Bethel, 12.50, C.E., 15; Brick, 100; German Valley, 25; Hanover, Y.L. Aux., 6; Madison, Bd., 15, Y.P. Soc., 30; Mine Hill, 5; Norristown, South St., A Friend, 5; Orange, 1st, Y.L.S., 65, C.E., 20; Central, Y.P.S. (C.E.), 25; Succasunna, Band, 10, 433.50

NEW CASTLE.—Dover, 10; Federalsburg, A Lady, 2; Forest (Middletown), 14.55, C.E., 6; Glasgow (Pencader), 4; Green Hill, Earnest Workers, 2.40; Makemie Mem'l, 3.85, Wm. Swan Bd., 4.25, C.E., 5; Manokin (Princess Anne), 11; Pitts Creek (Pocomoke City), 19.54; Rock, 3; West Nottingham, 7, C.E., 9; Wicomico (Salisbury), 3; Wilmington, 1st, 4.25; Central, 22, C.E., 10, C.E. Jr., 5.25; Hanover, 50; Rodney, 38.51, C. Wales Bd., 10; Zion, Md., 1.04, I-will-try Bd., 7.50, 253.14

PHILADELPHIA.—1st, 75, New Century Bd., 25; 2d, 250; 10th, C.E., 50; Arch St., 102.50; Bethany, 50; Bethlehem, S.S. Cl., 66.12; Calvary, Mother Bd., 13.50, Little Helpers, 5.30, Obedience Bd., 3.94; Central, 46.48; Emmanuel, C.E., 25; Gaston, 20.82; Harper Mem'l, 24; North Broad, Farafield, 125; Wadsworth Bd., 50; North Liberty, C.E., 7; Tabernacle, 20, C.E. Union, 30; Temple, 20; Union Tabernacle, Robt. Hunter Bd., 50; West Hope, 20. 1,025.54

PHILADELPHIA, NORTH.—Abington, 26.25; Ann Carmichael, C.E., 3.75; Ashbourne, C.E., 12; Bridgeport, C.E., 10; Bristol, C.E. Jr., 1; Carmel (Edge Hill), 3.75, C.E., 4.50; Chestnut Hill, 1st, C.E., 10; Trinity, 25; Conshohocken, C.E., 2; Doylestown, 37.50, Mechanicsville Aux., 3.26, C.E., 10; Forestville, C.E., 2; Fox Chase, C.E., 10; Frankford, Y.P. Union (C.E.), 24; Germantown, 1st, 96.85, Eliot Bd., 10.39, C.E., 41.19; Somerville, C.E., 6; 2d, 175, Tulpehocken Aux., 50, C.E., 19.70; Germantown, Redeemer, 15; Summit, 15; Westside, 8.90; Hermon, 12.70, Girls' Bd. (Busy Bees), 6.25; M. and D., 10, C.E., 11, C.E. Jr., 1.25; Holmesburg, 6.75; Huntingdon Valley, 25.50; Jenkintown, Grace, C.E., 3; Langhorne, 5; Leverington, 10; Lower Merion (Gladwyn), 10; Lower Providence, 3, C.E., 2.34; Manayunk, 1st, 14, C.E. Jr., 2.50; Morrisville, 20; Mt. Airy, 20, A Lady, 2.70, C.E., 5; Neshaminy of Warminster (*1) 8, Ivyland, C.E., 6; Neshaminy of Warwick, 26, C.E., 5; Newhope, 1.56, C.E., 1; Newtown, 70; Norristown, 1st, 5, C.E., 15; Norristown, Central, C.E., 4; Oak Lane, 14.50; Girls' Bd., 7.30; Olney, 4.25; Wissahickon, 7.50; Wyncote, Woman's Union, 37.25; Offerings from Shanghai, 1.25; Sale of book marks by Joshi Gakuin Girls, 3, 1,277.94

PITTSBURG AND ALLEG. COM.—Allegheny, 1st, 1.35; 1st German, Good Will Workers, 6.25; Ben Avon, 7.30, Little Branches, 7; Brighton Road, 7.50; Central, 3.23, Macedonian Bd., 50; McClure Ave., 111.01, C.E. Int., 4; Manchester, 7; North, 21.50; Aspinwall, 59.72; Avalon, 40; Bakerstown, 11.88; Bethlehem, C.E., 3; Bull Creek, 13.16; Canonsburg, 1st, 22; Castle Shannon, 1.75; Clifton, 3.85; Crafton, 15.66, Charlotte Hawes Bd., 30, Mary J. Miller Bd., 3.88; Edgewood, 60; Glenfield, 14; Glenshaw, 11; Hoboken, 16; Homestead, 5; Industry, 3, A Friend, 25; Ingram, L.L.B., 4.70; Leetsdale, Y.L. Soc., 15; McDonald, (*50), 76.70; Mansfield, 27.50; Monongahela, 50; Natrona, 7, C.E., 5.70; Oakdale, 9.90; Oakmont, 20; Pine Creek, 1st, Y.P. Soc. (C.E.), 39; Pittsburg, 1st, 135; 2d, 20; 3d, 125; Bellefield, 30; East End, 14.40; 43d St., 30; Highland, 20; Homewood Ave., 8, C.E., 10; Lawrenceville, 8, C.E., 15; Mt. Washington, 10; Oakland, C.E., 10; Park Ave., 15; Point Breeze, 151; Shady Side, 275; Tabernacle, 23.45; Raccoon, 21; Sewickley, 50; Shippingport, 5.15; Tarentum (*30), 56; Valley View, 12.57; Van Port, 5; Wilkinsburg, 1st, 50, C.E., 50, 2,103.76

PORTSMOUTH.—Eckmansville, 1; Jackson, 3; Manchester, 4; Portsmouth, 1st, 8.65; 2d, 6.10; Red Oak, 1; Ripley, 3; Sheridan, C.E., 2; Winchester, 8, 36.75

ST. CLAIRSVILLE.—Buffalo (*20.71), 32; Martin's Ferry, 25; Mt. Pleasant, 40; Rock Hill, C.E., 8.50; Washington, 12; Woodsfield, 2, 119.50

WASHINGTON.—Burgettstown, 1st, 15; Westminster, 10; Claysville, 35; Cross Creek, 50; Cross Roads, *20, S.S., 30.63; Frankfort, 8; Upper Buffalo (*14.25), 64.25; Washington, 1st (*166.29), 241.29, Cornes Bd. (*10), 35, Sewing Society (*74.08), 165.08; 2d (*51.75), 76.47, Non Nobis Bd., 13, Boys' Gleaners (*1.60), 3.27; West Alexander, 50; Cunningham, Lester Mem'l, 45, 861.99

WEST JERSEY.—Atlantic City, Olivet, 34.22; Westminster, 3.60; Bridgeton, 1st, 14.85; 2d, C.E. Jr., 2; Camden, 1st, 38.34; Calvary, 11.90; Cedarville, Two Churches, 11; Clayton, 18; Cold Spring, C.E., 15; Deerfield, C.E., 3; Grenlock, C.E., 5; Haddonfield, 85; Merchantville, 15.95, C.E., 5; Pittsgrove, Y.L. Aux., 17.56, Band, 3.65; Salem, C.E., 5; Williamstown, C.E., 5, 294.07

WESTMINSTER.—Chancefford, 36, C.E., 10; Chestnut Level, Earnest Workers, 5; Lancaster, 1st, 25; Leacock, 9, Little Britain, 12.50; Marietta, 25.16; Middle Octorara, 9.60; Stewartstown, 5, C.E., 14; York, Calvary, 12, L.L.B., 4.25, 167.51

WOOSTER.—Bellville, 6; Congress, 10.25; Creston, 3.50; Doylestown, 7.50; Hayesville, 23.90; Mansfield, 16.17, C.E., 15; Orrville, 3; Savannah, 21, C.E., 5; Wayne, 19.85; West Salem, 4; Wooster, 1st, 22.25; Westminster, 51.35, Y.L.S., 15, 223.77

ZANESVILLE.—Brownsville, 11.40; Coshocton, 9; Frazeysburg, 3.81; Fredericktown, 12; Granville, 38; Hanover, 1; Jersey, C.E., 5, C.E. Jr., 2.34; Madison, C.E., 10; Martinsburg, 4.10; Mt. Vernon, 12.50; Newark, 1st, 6; Outville, 5; Pataskala, 10, C.E., 11; Zanesville, 1st, 33.40, Azalea Bd., 5; 2d, 25, Y.L. Bd., 25; Brighton, 5, 234.55

MISCELLANEOUS.—A Lady, Phila., 5.20; E.M.S., 150; "Y.," Phila., 20; Int., 227.50; Legacy, 9.88, 1,905.50

Total for January, 1905,	$16,190.09
Total since May 1, 1904,	64,296.68

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia.

January 31, 1905.

Clarion Pres. Soc. sent $50 towards an Organ for Mrs. Chas. Leaman, Nanking, China.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for the month ending January 20, 1905.

* Indicates gifts for objects outside of appropriations.

BLOOMINGTON.—Bement, 20.60, C.E., 174.93; Bloomington, 2d, 113, Y.P.U., 10; Champaign, 25, C.E., 25; Chenoa, C.E., 5; Clarence, 5; El Paso, 3.90; Gibson City, 5; Heyworth, 12.75; Homer, 6.25; Lexington, 11; Mansfield, C.E., 1; Monticello, 5; Normal, 16, C.E., 10; Onarga, 37; Philo, 16; Piper City, 5.97; Pontiac, C.E., 30; Rossville, 8; Tolono, 33; Towanda, 9; Urbana, 12; Watseka, C.E., 5, Jr. C.E., 5; Waynesville, 5, $615.40

BOISE.—Boise, 1st, 17; 2d, 6.25, C.E., 5; Caldwell, 4.20, C.E., 15, 47.45

BOULDER.—Berthoud, 6.50; Erie, 1.15; Ft. Collins, 20.25; Ft. Morgan, C.E., 7.50; Greeley, 10; La Porte, 2; La Salle, 4, C.E., 1.75, Busy Bees, 50 cts.; Longmont, 15; Timnath, 3.75; Presbyterial Soc., 35.75, 108.15

Box Butte.—Alliance, Unity, 4.80, Diligence Bd., 50 cts.; Rushville, 1, 6.30

Butte.—Anaconda, 3.80; Butte, Jr. C.E., 11; Deer Lodge, 15; Dillon, 2.40; Missoula, 4.80, C.E., 5; Philipsburg, 8.20, 50.20

Cairo.—Anna, 15.50, C.E., 5; Cairo, A Friend, 20; Carbondale, 8; Centralia, 6; Du Quoin, 6; Flora, 16.24; Linn, Wabash, 6.72; Metropolis, 11; Mt. Carmel, 6.30; Murphysboro, 10; Olney, 7; Sumner, 5, 122.76

Cedar Rapids.—Cedar Rapids, 1st, C.E., 12 50; 2d, C.E., 5; 4th, C.E., 1; Clarence, C.E., 5; Clinton, C.E., 4.50; Garrison, C.E., 5; Monticello, Gleaners, 5; Mt. Vernon, Gleaners, 10; Onslow, Gleaners, 1.25; Scotch Grove, Sunbeam Bd., 1.45, 50.70

Central Dakota.—White, C.E., 1.00

Chicago.—Austin, 1st, 35.50; Berwyn, C.E., 25; Chicago, 1st, 385.80, C.E., 22; 2d, 50.50; Crerar Chapel, 2.50; Fourth, 25; 6th, 28; 8th, 25; Railroad Chapel, Jr. C.E., 5; Deerfield, 3; Englewood, 1st, C.E., 10; Evanston, 1st, 12.50, C.E., 25, Kindergarten, 8; Hyde Park, 33; Kankakee, 5; La Grange, 25, 725.80

Chippewa.—Ashland, 4.35, Jr. C.E., 5; Bethel, C.E., 50 cts.; Baldwin, 5; Chippewa Falls, 6, C.E., 5; Stanley, 16; Superior, 5; W. Superior, 15.98, 62.83

Council Bluffs.—Atlantic, 8.14; Andubon, 17; Carson, 3.91; Casey, 4; Council Bluffs, 2d, 2.47; Hamlin, 1.43; Hardin Tp., 2; Greenfield, 9.45; Griswold, 12.30; Groveland, 6.86; Guthrie Center, 4.68; Logan, 12; Missouri Valley, 10; Neola, 1.94; Shelby, 2.67; Woodbine, 3.50, 102.35

Crawfordsville.—Attica, 14.50; Bethel, 10; Beulah, 12; Bethany, 13.90; Clinton, 7.50; Crawfordsville, 1st, 20, Y.L., 28; Center, 32; Delphi, 24.50, Mrs. C. J. Bowen, 50; Fowler, C.E., 5; Frankfort, 33.44; Kirklin, 7.90; Ladoga, 2.25; La Fayette, 1st, 14.50; 2d, 45; Lebanon, 16; N. Lexington, C.E., 3.23; Newtown, 8, C.E., 1.90; Oxford, 2.15; Rockfield, C.E., 2.50; Rockville, 3.25; Rossville, 13.18; Thorntown, 27.21; Waveland, 12.50; Williamsport, 4.95, 415.36

Denver.—Brighton, 2.50; Denver, Central, 79; 1st Av., 18.45, C.E., 6.25; Highland Pk., 9.38, C.E., *30; Hyde Pk., 17.50, C.E., 7; North, 12, C.E., 2.15; 23rd Av., 25, C.E., 10, 219.23

Des Moines.—Albia, 30; Centerville, C.E., 2.50; Chariton, 10; Dallas Center, 12.50; Des Moines, Central, 32, C. E., 42 50; Highland, 3.25; 6th, 8.75; Westm'r., 5; Indianola, 6.25; Knoxville, 66; Leon, 2.42; Milo, 5, C.E., 1; Newton, 5; Oskaloosa, 6; Russell, 10, C.E., 5; Seymour, 1.95; Winterset, 23.13, 278.25

Detroit.—Detroit, Jefferson Av., 10; Scovel Mem'l, Miss Mathieson's Cl., 5; Presbyterial Soc., 10, 25.00

Dubuque.—Coggon, 3.50; Dubnque, Westm'r, 18; Hopkinton, 15.90; Independence, 19.65; Jesup, 4.85; Manchester, 2.15; Oelwein, 6.47; Snmner, 50 cts; Winthrop, Pine Creek, 10, 81.02

Duluth.—W. Duluth, C.E., 2.50

Fargo.—Fargo, 6.02; Grandin, C.E., 3.25, 9.27

Ft. Dodge.—Jefferson, 3.50; Pomeroy, 9, 12.50

Fort Wayne.—Bluffton, 27.50; Elkhart, 17; Fort Wayne, 1st, 64.50; Westm'r, 14.49, Mrs. Jos. Hughes, 4.23, C.E., 7.80; Bethany, 5, Y.L.S., 5; Goshen, 67.60, Pastor's Cl., 18; Kendallville, 20; La Grange, 25; Lima, 56.33; Ossian, 10.25; Warsaw, 18.05, 360.75

Flint.—Bad Axe, 5, Primary Dept., 2; Caro, 10; Fenton, 3.50; Flint, 22.18, Westm'r League, 10.15; Harbor Beach, C.E., 3.30; Lapeer, 11.72, C.E., 3; Marlette, 3, C.E., 4; 2d, 7, 84.85

Freeport.—Belvidere, C.E., 31.75; Byron, Middle Creek, 9.06; Elizabeth, 5; Freeport, 1st, 19; Galena, 1st, C.E., 4.50; South, 5.10; Linn and Hebron, 27.75, C.E., 9.50; Polo, 18.06; Rockford, 1st, 19.07; Westm'r, 20, C.E., 9; Savanna, 2, 179.79

Gunnison.—Glenwood Springs, 5.75; Grand Junction, 3, Th. Off., 5; Leadville, 4, C.E., 5; Salida, 1.50, C.E., 2.50, 26.75

Hastings.—Aurora, 1.40; Hansen, C.E., 15; Holstein, Bethel, C.E., 10; Holdredge, C.E., 1; Minden, C.E., 4; Nelson, 10; Superior, 76 cts., 42.16

Helena.—Bozeman, 4.35; Helena, 3.60, 7.95

Indianapolis.—Indianapolis, 1st, 125, Grettie Y. Holliday Bd., 6.25; 2d, Mr. W. S. Hubbard, 240.63, King's Daughters, 25; 6th, 25; Mem'l, Jr. Partners, 15; Southport, 10, 446.88

Iowa.—Burlington, 16.30, Th. Off., 43.24; Fairfield, 53; Keokuk, Westm'r, 20.60; Kossuth, 5, C.E., 3.40; Montrose, C.E., 4; Morning Sun, C.E., 3.30; Mt. Pleasant, 37.09; Ottumwa, 10; Winfield, 5, 200.93

Iowa City.—Ainsworth, Bethel, 8; Atalissa, 2.50; Davenport, 2d, 2.50; Iowa City, 20; Scott, 2.50; Unity, 7.50; Marengo, 4.70; Muscatine, 10; Sigourney, 8.97; Tipton, 4.57; Washington, 13.59; W. Liberty, 31.66; Wilton Junction, 10, 126.49

Kalamazoo.—Allegan, 14.53; Benton Harbor, 2; Edwardsburg, 8.75; Kalamazoo, North, 2.50; Paw Paw, 2.77; Plainwell, C.E., 5; Richland, 16.37, C.E., 1.88; Schoolcraft, 1.45; Three Rivers, 6.80, 62.05

Kearney.—Central City, 11.90, C.E., 5.90; Fullerton, 21.85, C.E., 3, Jr. C.E., 4; Gibbons, 6; Kearney, 16.48; Litchfield, C.E., 3.12; Lexington, 1.85; Mira Valley, C.E., 4; N. Platte, 8, C.E., 8, Jr. C.E., 1; N. Loup, 2.90; Ord, 5, C.E., 3; Mira Creek, Wilson Mem'l, 2; St. Paul, 5.75, C.E., 3.20, Jr. C.E., 5; St. Edwards, 2.40; Sutherland, Jr. C.E., 4; Wood River, 4.60, 132.95

Kendall.—Cokeville, Union, C.E., 3.00

Lake Superior.—Iron Mountain, 18; Marquette, 16, Lake Superior Bd., 13; Menominee, 8; Sault Ste. Marie, 15, 87.00

Lansing.—Albion, 15, C.E., 6; Battle Creek, 20, C.E., 20; Brooklyn, 13; Concord, 9, C.E., 3; Homer, 12; Jackson, 12; Lansing, 1st, 30; Franklin Av., 7.50, C.E., 11.10; Marshall, 9.75; Mason, 20, 188.35

Logansport.—Bourbon, 2; Brookston, 2; Concord, 1.45; Crown Point, 4.75; Goodland, 4; Hammond, 10.40; La Porte, 51.20; Logansport, 1st, 19.21, C.E., 10; Broadway, Mrs. Isaac N. Crawford, 3.75; Union, 7.88; Pisgah, 8.60; Metea, Bethlehem, 1.50; Michigan City, 3.25, C.E., 3; Mishawaka, C.E., 7.50; Monticello, 21.25; Plymouth, 2; Rensselaer, 6; Remington, 3.50, C.E., 3.75; Rochester, 3.50; South Bend, 5; Trinity, 1.84; Westm'r, 2, C.E., 4; Union Mills, Bethel, 6, C.E., 2.50; Valparaiso, 3.09; Walkerton, 2.50; Wolcott, Meadow Lake, 3.50, 210.92

Madison.—Baraboo, 13; Beloit, 9.25; Janesville, 10; Kilbourn, 3.25; Madison, 15; Portage, 2; Poynette, 17; Prairie du Sac, 2, 71.50

Mankato.—Alpha, 2.50; Beaver Creek, Jr. C.E., 1.35; Blue Earth, 28.29; Pilot Grove, 9; Delhi, 25; Lake Crystal, 2; Le Sueur, 11.50; Mankato, C.E., 12.50; Marshall, 7.50; Pipestone, 8; Redwood Falls, 13.50; Round Lake, 14.27; Rushmore, 6.64; St. Peter, 13; Winnebago City, 17.40; Worthington, 25.25, Bd., 2.48, C.E., 6, 206.18

Mattoon.—Pana, 14; Paris, 75, Pr. Off., 63.26, S. S., 25; Vandalia, 7.50, 184.76

Milwaukee.—Milwaukee, Calvary, 5.00

Monroe.—Adrian, 35, C.E., 10; Cadmus, Dover, 1.26; Coldwater, 9.18, Harrington Soc., 14; Hillsdale, 7; Holloway, Raisin, 5; Jonesville, 15, C.E., 5; Monroe, 31.82; Palmyra, 2.40, Y. L. S., 2.40; Reading, 5; Tecumseh, 13.46, 156.52

Muncie.—Alexandria, 4.50; Anderson, 8, Willing Workers, 3, C.E., 5, *Mrs. Geo. Lilly, 30; Centre Grove, 5.50; Elwood, 4; Hartford City, 11; Jonesboro, 2.50; Gas City, 3, C.E., 2.50; Kokomo, 6.22; Marion, 51.50; Muncie, 97; Noblesville, 6; Wabash, 16, C.E., 7.50; Winchester, 10.25, 273.47

Nebraska City.—Adams, 3.50, C.E., 5; Auburn, 3; Beatrice, 1st, 36.54, C.E., 5.90; Blue Springs, 2.40; Deshler, 2.50; Diller, 5.60; Fairbnry, 3.11; Falls City, C.E., 2.38; Firth, 2; Gresham, 1.30; Humboldt, 4.68; Lincoln, 1st, 19.85, C.E., 16.20; 2d, 8.40, C.E., 2.50; Nebraska City, C.E., 6.17; Palmyra, 3.04; Pawnee, 14, C.E., 10; Plattsmouth, 1.86; Staplehurst, 1.56; Tecumseh, 2, C.E., 15; Utica, 3.32; York, 22.80; A Friend, 1.20, 205.81

Niobrara.—Coleridge, 4.40; Hartington, 20; Laurel, 4, C.E., 1.52; Madison, 12; Pender, 5.20; Ponca, 12, Friends, 8.80, C.E., 2.40; Randolph, 8; Stuart, 2.66; Wakefield, 5, C.E., 7.20; Wayne, 6.50; Winnebago, 12, C.E., 4, 115.68

Ottawa.—Aux Sable Grove, 6.50; Ottawa, 6; Streator, 50, 62.50

Peoria.—Henry, 6, C.E., 2; Peoria, 1st, Little Lights, 2, 10.00

Pembina.—Backoo, Mrs. Drew, 1; Cavalier, 8.15; Drayton, 15; Emerado, 6; Gilby, C.E., 25; Inkster, C.E., 10; Langdon, C.E., 1; Larimore, C.E., 3.90; Minto, 13.50, C.E., 12; Neche, Mrs. J. E. Lee, 5, 100.55

Petoskey.—Boyne City, 2.50; Cadillac, 9.25; E. Jordan, 3; Harbor Springs, 6; Lake City, 18, C.E., 2; Mackinaw City, 5; Petoskey, 17.50; Traverse City, 17.99, 81.24

Red River.—Fergus Falls, 35; Maine, 7, 42.00

St. Cloud.—Atwater, C.E., 1; Willmar, 11.30, 12.30

St. Paul.—St. Paul, House of Hope, 16; Knox, Caroline Elmer Soc., 2.48; Macalester, Busy Bees, 14; Merriam Pk., Van Cleve Soc., 21.98; St. Croix Falls, C.E., 20; Macalester, 16.44; Westm'r, 4, 94.90

Schuyler.—Bushnell, 27.30; Clayton, 1.50; Fargo, C.E., 6.82; Fountain Green, 5; Good Hope, 6.20, Mrs. J. M. Painter, 20, Mrs. Pollock, 20; Hersman, 21.88; Macomb, 21; Monmouth, 9, C.E., 60; Mt. Sterling, 10, C.E., 75; Niota, Appanoose, 41.60; Perry, 17; Rushville, 13.50, C.E., 8; Wythe, 4.55, C.E., 15, 383.35

Sioux City.—Alta, 1.69, Donation, 5, Y.L.B., 11, C.E., 2.88; Battle Creek, C.E., 17.50; Bronson, Elliott Creek, 5.13; Cherokee, 15, C.E., 10, Jr. C.E., 1.50; Cleghorn, 6.32; Denison, 2.75; Early, 4; Ida Grove, 5.50, Jr. C.E., 1; Ireton, 10; Le Mars, 10; Union Tp., 7, C.E., 4.50; Marcus, Mt. Pleasant, C.E., 9; Odebolt, 2.25; Paullina, 8, C.E., 21.75; Sac City, 5, Y.L.B., 10; Sanborn, C.E., 4; Schaller, C.E., 4; Sioux City, 1st, 5.47; 2d, 4, C.E., 2.75; 3d, 13.55, C.E., 3.75; 4th, C.E., 91 cts.; 5th, 1.25; Storm Lake, 10; Pilgrim, 8.25; Vail, 3; Wall Lake, Jr. C.E., 1.25, 238.95

Springfield.—Athens, N. Sangamon, 15; Bates, 10; Buffalo Hart, 17, C.E., 5; Decatur, 57; Westm'r Chapel, 3.50; College St. Chapel, C.E., 18; Divernon, 4; Greenview, 7; Jacksonville, Portuguese, 10; Lincoln, 26, C.E., 5; Macon, 1.70; Maroa, 15; Mason City, 6; Petersburg, 10; Springfield, 1st, 21, E. J. Brown Soc., 82; 2d, C.E., 20; 3d, 15; Sweetwater and Irish Grove, 1, 349.20

Vincennes.—Evansville, Grace, 36.61, C.E., 8; Parke Mem'l, 2, C.E., 1.50; Walnut St., 60; Farmersburg, 5; Mt. Vernon, Jr. C.E., 1.50; Oakland City, C.E., 16; Petersburg, 2; Princeton, 24.15; Rockport, 3.60; Sullivan, 10; Terre

Haute, Central, 24; Washington Av., 8.25; Vincennes, 15.65, C.E., 1.75; Indiana, Solid Workers, 6.60; Royal Oak, 1; Upper Indiana, 8.25; Washington, 1.96, C.E., 2.50, 240.32

WATERLOO.—Ackley, 5; Cedar Falls, 13; Clarksville, C.E., 1.65; Unity, C.E., 1.50; Grundy Center, 2; State Center, 16; Toledo, C.E., 4.73; Traer, Tranquility, C.E., 8, 51.88

WYOMING.—Cheyenne, 15.50

MISCELLANEOUS.—For India, 1; By Sale of Cover, 5; Marshall, Mich., Miss L. T. Haskell, 1, 7.00

Total for month, $8,137.64
Total receipts since April 20, 1904, 45,130.36

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph St.
CHICAGO, January 20, 1905.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for January, 1905.

* Indicates Praise Offering. † Christmas Offering.

BINGHAMTON.—Afton, 2.50; Bainbridge, 5.25; Binghamton, North, M. and B. Soc., 10; Conklin, C.E., 5; Cortland, 23.50, †7; Waverly, 10, Bd., 12; Whitney Point, Jr. C.E., 50 cts., $75.75

BROOKLYN.—Brooklyn, Bedford, 29.17; Classon Ave., C.E., 6; Duryea, 7.85; Irving Square, 1.63; Lafayette Ave., 124.45, Mrs. H., 250; Mem'l, 49.32; Noble St., 10.50; Ross St., 7.58, C.E., 50; Westm'r, 6.23, 542.73

BUFFALO.—Buffalo, Bethany, 10; Calvary, 50; Covenant, C.E., 3; East, C.E., 25; 1st, Volunteers, 5; Lafayette Ave., 25; North, 43.75; Sherman, C.E., 5; A Friend, 135, 301.75

CAYUGA.—Auburn, Central, King's Daughters, 25; Westm'r, 5; Fair Haven, 5; Scipioville, C.E., 5; Weedsport, 23.05, 63.05

CHEMUNG.—Breesport, 2.50; Dundee, 25; Elmira, Franklin St., 30 cts.; Lake St., 35.33; North, 10; Montour Falls, 10; Moreland, 3; Watkins, 25; Weston, 2.50, 113.63

EBENEZER, KY.—Dayton, 5; Lexington, 2d, *5.55, Y.L.S., 14.45, *5.55; Pikeville, McFarland Mem'l, Jr. Soc., †65 cts., 31.20

GENESEE.—Warsaw, Y.W.S., 4.00

HUDSON.—Chester, Jr. C.E., 5; Goshen, 81.69; Milford, Pa., 6; Nyack, 20; Otisville, 4.30; Port Jervis, 7; Ramapo, 10.80; Washingtonville, 50, 184.79

LYONS.—Lyons, 33.15; Marion, 2; Palmyra, 10; Red Creek, 1.80; Wolcott, C.E., 5, 51.95

MORRIS AND ORANGE, N. J.—Morristown, 1st, Children's Soc., †19.33, 19.33

NASSAU.—Freeport, Union Soc., 10, †2.75; Glen Cove, King's Daughters, 7.50; Jamaica, 25, C.E., 10, 55.25

NEW YORK.—New York, Brick, 875, Y.W.S., 40; Central, 25, Y.W.S., 20, C.E., 96.12; Ch. of Covenant, Willing Workers, 5; 5th Ave., 250, Y.W.S., 285; 4th, 100; Harlem, Helping Hands, 20, Jr. C.E., 25; Madison Ave., 50; Madison Square, 250; Rutgers, Y.W.S., 61; Scotch, 24; University Place, *special*, 10; West, 200; West End, 10, Nimble Fingers, 10; Olivet, 105; Stapleton, S.I., 1st, 14, C.E., 5; West New Brighton, Calvary, 102.90, 2,583.02

OTSEGO.—Cherry Valley, 10; Cooperstown, 12.50; Delhi, 1st, 61; 2d, 18; Gilbertsville, 22.31; Guilford, C.E., 5; Hobart, 5; Milford, C.E., 5; Oneonta, 9; Worcester, 10, 157.81

ROCHESTER.—Avon, Central, 6; Groveland, 7.35; Rochester, Brick, 150; Calvary, 6.25; Trinity, 2; Sparta, 1st, 16.25, 187.85

ST. LAWRENCE.—Brasher Falls, C.E., 4; Carthage, 5; Chaumont, 5.70; Dexter, 10; Gouverneur, 48.90; Hammond, 49.25; Morristown, 10.90; Ox Bow, 2.50; Potsdam, 56.25; Waddington, Scotch, C.E., 3.25; Wanakea, C.E., 11.55; Watertown, 1st, 50; Stone St., 8, 265.30

SYRACUSE.—Baldwinsville, 3.52; Cazenovia, C.E., 6.25; Liverpool, 5; Syracuse, 1st Ward, 10; 4th, 5.50; Park, 47; Westm'r, 5, 82.27

UTICA.—Boonville, 25, *12.26, †10.66; Camden, *10; Clinton, *9; Ilion, 35, *25; Knoxboro, *5, C.E., *5; Little Falls, *59.10; New Hartford, 10, *11.75; New York Mills, *39.50, Cheerful Givers, *2.10; Oneida, *43; Oneida Castle, *8; Oriskany, *8, C.E., 5; Rome, 50, *20, C.E., 10.90; Sauquoit, 26.70, *16; Utica, Bethany, *50; 1st, 85 *58.70, S.S., 3.37, Home Dept., 30, Primary, 10, *10; Mem'l, 10, *52.33; West, m'r, *65.76, Fisher Soc., *16; Vernon, C.E., 5; Verona, *20.50; Waterville, *25; Westernville, 10, *18, C.E., 15-Jr. C.E., 5, S.S., 5; Whitesboro, *10; A Friend, *400, 1,351.63

WESTCHESTER.—Bedford, C.E., 20; Brewster, S.E. Center, 5; Carmel, Bd., 3; Dobbs Ferry, 15; New Rochelle, North Ave., 23.75; Ossining, 50.10; Peekskill, 1st and 2d, 15; 2d, C.E., 10, Jr. C.E., 5; Pleasantville, 5; Rye, 119.17; South Salem, 18.90, C.E., 10; Yonkers, Dayspring, 10; 1st, 20; Westm'r, 28.25, 358.17

MISCELLANEOUS.—A Friend, 20; Coll. at Prayer-meeting, 10.25; Interest on Deposits, 51.38; Interest on Dodge Fund, 100; Lake Waccabuc, Mrs. Jane Pardee, 3, 184.63

Total, $6,614.11
Total since April 1, 1904, 39,019.71

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending January 24, 1905.

HANNIBAL.—Brookfield, 5.75; Hannibal, 6.70; Marceline, 1.34; Moberly, 16.20; New Cambria, 2.30; New Providence, 1.50; Pleasant Prairie, C.E., 5, $38.79

KANSAS CITY.—Appleton City, 2.87, Bethany Bd., 1.68; Butler, 15; Centerview, 1.25; Clinton, 3.50; Deepwater, 5; Independence, 7.65, Children's Bd., 18.75, C.E., 5; Jefferson City, 5; Kansas City, 2d, 124.80; Lowry City, 2.73; Nevada, 1.25; Raymore, 4.85, Jr. C.E., 1.25; Sedalia, Broadway, 8; Central 11, 219.58

NORTH TEXAS.—Denison, 1st, 12.50

OSBORNE.—Colby, 4; Natoma, 1; Osborne, 6.25, C.E., 10; Phillipsburg, 4; Russell, 1.75; Smith Centre, 2; Wa Keeney, 3.25, Jr. C.E., 1, 33.25

OZARK.—Carthage, 1st, 7, Y.W.M.S., 25, Deo Data Bd., 5; Joplin, Bethany, 5; 1st, 30, I'll Try Bd., 7.50; Mt. Vernon, 2.50; Monett, Jr. C.E., 5; Neosho, 6; Ozark Prairie, 1.40; Springfield, Calvary, 14.20, Monday League, 26.15; West Plains, 8, 142.75

PLATTE.—Breckenridge, 2; Cameron, 3; Carrolton, 4.60; Chillicothe, 2.50; Grant City, 5, Jr. C.E., 60 cts.; Hamilton, 4.40, C.E., 3; King City, 2.80; Maryville, 16, C.E., 50; Mound City, C.E., 3.03; Parkville, 15.32, Y.W.M.S., 1.52, Busy Bees, 2.75; Stanberry, 6.70; St. Joseph, Westminster, 22.45; Tarkio, 25, Mary Palmer Bd., 15; Trenton, 12.50; Weston, 13.75, 211.92

SOLOMON.—Abilene, 4; Belleville, 12; Benington, 6.25; Concordia, 7.50; Culver, 8.80; Delphos, 2.50; Ellsworth, 4.50, C.E., 3.15; Lincoln, C.E., 2.63; Minneapolis, 11.70; Mt. Pleasant, 8.20; Salina, 7; Solomon, 11, C.E., 2.20, 91.43

TOPEKA.—Baldwin, 18; Junction City, 9; Kans. City, West. Highlands, 5; Lawrence, 5.35; Leavenworth, Jr. C.E., 1; Olathe, 3.50; Oskaloosa, 5.95; Riley, C.E., 5; Rossville, 3.50; Spring Hill, 5; Stanley, 5; Topeka, 1st, 57; 3d, 3.22, C.E., 10, Jr. C.E., 2.50; Westminster, 6.45, Pauline Bd., 5, Cradle Roll, 1, 151.47

TRINITY.—Dallas, 2d, 12.50

WASHITA.—South McAlester, 2.50

MISCELLANEOUS.—Wallace, Kans., Miss Agnes V. Elder, 10; Mrs. H. L. Durrett, 5, 15.00

Total for month, $931.69
Total to date, 9,162.68

MRS. WM. BURG, *Treas.*,
Jan. 24, 1905. 1756 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's North Pacific Board of Missions for the Quarter Ending Dec. 25, 1904.

ALASKA.—Sitka, $10.60

CENT. WASHINGTON.—Bickelton, 3; Goldendale, 2; N. Yakima, 6, 11.00

EAST OREGON.—Baker City, 6.35; Enterprise, 2.50, C.E., 1.36; Joseph, 50 cts.; La Grande, 6, C.E., 2.10; Pendleton, 7.46; Union, 9, C.E., 10, 45.27

OLYMPIA.—Aberdeen, 5.50; Buckley, 2, C.E., 1.50; Centralia, 5.85; Chehalis, 3.75; Olympia, 9, C.E., 6.75. Inter. C.E., 3; Puyallup, 2, Indian C.E., 3; Ridgefield, C.E., 2.50; Tacoma, Westminster, 1.95, C.E., 2.50; 1st, 14.50; Immanuel, 17.45, C.E., 6; Vancouver, 4, 91.25

PORTLAND.—Bethany, 4.50; Forest Dale, 1.15; Mt. Tabor, 2.07, C.E., 2.50; Oregon City, 2.15; Portland, 1st, 295, Y.L.S., 12.50; Calvary, 12.41; 3d, 9; 4th, 18; Mizpah, 2.15; Forbes, 11.40; Westminster, 7.50, C.E., 4.10; Marshall St., 10; Tualatin, 2, 396.43

PUGET SOUND.—Auburn, 3.50; Ballard, 3; Brighton, 3; Charleston, C.E., 10; Fairhaven, 3.50, Jr C.E., 2; Kent, 6.55; Wenatchee, 2.80; Seattle, 1st, 49.15, C.E., 15; Bethany, 15; Calvary, 5; Westminster, 55. 173.50

SOUTHERN OREGON.—Ashland, 10; Medford, 75 cts., C.E., 65 cts., 11.40

SPOKANE.—Bethel, 1.30; Spokane Centenary, 9; 1st, 60.15, C.E., 78.95, 149.40

WALLA WALLA.—Walla Walla, 13.00

WILLAMETTE.—Albany, 6; Brownsville, Jr. C.E., 2.75; Corvallis, 6.25; Dallas, 35.00; Eugene, 10; Gervais, 6; Lebanon, 3.90; Mill City, 5; Salem, 28.25; Woodburn, 1.00, 104.15

Total for quarter, $1,006.00

MRS. H. C. CAMPBELL,
815 Johnson St., Portland.

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